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MRS. SOPHIA W. HAYDEN.

SOPHIA WALKER WOODS was born at Andover, Mass., May 12, 1819. It used to be a matter of pleasant mention by her that it was the same year in which the Boston Society of the New Church was organized, and that my birth year, 1816, was the one in which the General Convention of the New Church in the United States was formed. Her father was Rev. Leonard Woods, D. D., the first professor in the Theological Seminary at Andover, occupying the chair of Systematic Divinity forty years. Her mother, Abbie, was a daughter of the Rev. Joseph Wheeler, of Harvard, Mass., chaplain of General Washington's camp at Cambridge, at the opening of the Revolutionary War. She was the youngest of their ten children. Her youth was passed in that classic but quiet rural community, in a social circle of which the families of the professors formed the most prominent part, but which included also a large number of students and literary people. The surroundings of her early years left their deep impressions on her mind and character, and she cherished the memory of them with peculiar satisfaction. The extensive prospect and beautiful sunsets, for which Andover Hill is remarkable, were to her a life-long delight. In common with her elder brothers and sisters, she imbibed an ardent love for books and literary subjects. At the age of ten, in company with a number of her young friends, she entered the first class formed

in Abbott Academy at its opening in 1829. As will be remembered, this was the first institution in the eastern part of New England, for the instruction of females in a "Higher Education" than that of the common schools.

Surrounded by an atmosphere of sincere and earnest piety, her religious nature developed with her growth. Being deeply imbued with its evangelical spirit and a reverence for Holy Scripture, her mind responded heartily to the careful training she received, and she early sought redemption through our Lord Jesus Christ. But while she experienced the "change" usually taught and expected at such times, something withheld her from uniting visibly with the church. The discussion of doctrines, of which, in her position, she heard so much, seemed to confuse and disturb rather than enlighten her mind. Her life purpose, however, of faith in the Lord Jesus Christ and obedience to His holy precepts, never forsook her. And when, later on, she came to a knowledge of the New Church she embraced its doctrines with avidity, finding in these teachings the genuine sense of Sacred Scripture and that which satisfied both her mind and heart.

About the year 1816 or 1817, the Rev. Dr. Wm. Jenks loaned Dr. Woods some of Swedenborg's works. The one that most deeply impressed him was the "Angelic Wisdom Concerning the Divine Providence." And he once told me that a memory of its general principles had remained with him; and that the chapter in which Swedenborg maintains and illustrates the proposition "That the Divine Providence, in all that it does, has respect to what is infinite and eternal from itself, especially in saving the human race," was always present with him when thinking of that subject. And Mrs. Hayden used to believe that her own inclination to receive and adopt the Doctrines may have been influenced by the strong impression made upon her father by his persusal of the Writings.

I first met her in the spring of 1838. Our intimate acquaintance, however, did not begin until a year later. In June, 1841, we were married, and she removed with me to New York. I had already been for some years acquainted

with Professor Bush, but he had not yet begun those inquiries which led him subsequently into the New Church. The first indication of thought in this direction was the publication of his work on the Resurrection. We were then in frequent intercourse, he coming almost daily into the bookstore, conversing on literary subjects and translating for us the titles of Arabic, Syriac, and Hebrew books we were importing from Germany. If I remember rightly, I agreed with him in his views on the Resurrection.

The process of coming to the New Church was one of years. I became interested before Mrs. Hayden. Professor Bush used to say to her that "some time she would come to like Swedenborg's system, as it was all about *love*." She was interested in discussing the various topics, but her father's position, and her own want of clear conviction, withheld her from accepting the conclusions. Among those who became interested about that time were Washington Irving, Henry Clay, Mr. Henry James, and Pietro Marroncelli, the author, friend of Silvio Pellico, and companion of his "Imprisonments."

Our first meeting with Rev. Dr. Bushnell was in the Professor's study. Many other literary and theological notables frequented it for friendly conference or discussion. We were liable almost any day to meet there eminent writers and thinkers, learned professors, lecturers, clergymen, returned missionaries, and public men from all parts of the country, and sometimes from foreign lands.

When the time came for our removal from New York, Mrs. Hayden purchased a set of the "Arcana," and had it sent to me anonymously; in the hope, as she afterwards expressed it, that by a thorough perusal of it I should discover the errors, and so abandon the pursuit. A continued study, however, had a contrary effect. When I began writing on the subject, she was interested to know what I was writing about; and when I explained to her fully the New-Church view of the Lord, and the Divine Trinity in Him, it seemed to be just what she had been waiting for, and she accepted it at once. She soon perceived that as this was a governing doctrine in theology, the reception of it determined one's position. And as in a few

days she was starting off without me to make a visit to her former home in Andover, she declared that she "was coming out a *Swedenborgian*."

In Boston she became acquainted with Rev. Dr. Thomas Worcester and Professor Parsons. Her interviews with them afforded her additional encouragement. On arriving at Andover she did not hesitate to proclaim her new views. At first her father said, "Pooh, pooh, child; you don't know what you are talking about." But she continued to maintain her ground, repeating her declaration among her former friends.

She then accompanied her father to Brunswick, Me., where her brother Leonard was to be installed as President of Bowdoin College. On their way they fell in with Hon. Peleg W. Chandler, who, then likewise beginning to take his stand on the Doctrines, was of essential assistance to her, not only in confirming her convictions, but also in maintaining her position in the circle of learned and able men by which they were there surrounded.

My review of Dr. Pond was written for my own satisfaction, and after being read to her was laid away among my papers. She wished from the first that I would offer it to Professor Bush for publication. But I declined, telling her I did not believe he would publish it. Some months afterwards, as we were about setting out on a visit to New York, she asked me if I had put in that manuscript among my things. I said, "No." "Well," said she, "*I am going to take it!*" And so she did; and on our arrival in New York carried it herself to the Professor, saying, "Mr. Hayden thinks it is not worth while to print this; but I think it is." And the Professor approving, it was published in his "*Repository*." I do not know that I should have become an author but for her earnest prompting.

That publication was followed by other articles, and it was not long before she was anxious that I should become a preacher of the new doctrines. This was natural, when we consider the ministerial and theological sphere in which she had been educated. A year later the Review of Dr. Bushnell was published; and, in a few months after that, I was

invited by the New-York Society to deliver the course of winter lectures, which led to the call that took us to Portland.

She entered with me into the work of the ministry as a most efficient coöperator and helper. Possessing a pastoral love for the church and parish, her efforts for their growth and well-being were untiring. Her patient earnestness and constant application to duty are well remembered and spoken of by a large circle of friends. For many years the instructor of the infant class in the Sunday School, it was one of her cherished objects to promote its interests and keep in connection with its members as they grew up and went forth on their various walks in life—mindful of their religious qualities, giving them tokens of her affection, and finally remembering the needs of the future class in her Will. Highly conscientious, and governed by fixed principles of life and character, she was peculiarly steadfast in her conduct and ready to undergo hardship and self-denial whenever the path of duty called for it.

Having a great love of order, and persistent in carrying it out, all her operations were conducted in a most systematic manner, pervading her household arrangements and everything pertaining to her. She possessed the gift of *continuity* in life to a degree seldom exhibited. It was consistency throughout. A course once decided upon as the right one to pursue, was steadily and unswervingly adhered to. This principle ruled in nearly all her habits, imparting great moral force to her character.

In 1851, we commenced reading a portion of Swedenborg's writings every day at our morning worship, after the Scripture and the prayer; she reading the extract aloud to me. We began with the "Arcana," reading the works in course, in the order in which they were written. This practice was steadily pursued until the theological works were finished in 1878, when, on counting back, we found it had taken us *twenty-seven years*—about the same length of time that Swedenborg had been occupied in writing them. At the time of her removal to the eternal world, we were part way through the "Apocalypse Revealed" for the third time.

In spiritual quality she seemed to belong to the tribe of Levi — *adhesiveness*. She was strongly attached to her church, her husband, and her friends ; and her affection was generous and abiding. Her early friendships were carried through life. It was her habit not to forget. The intimacies formed in the atmosphere and on the basis of the New Church were most precious to her, but difference of belief formed with her no bar to the interchange of confidence and affection. Her circle was constantly widening, and the interest she felt in the church and friends in Portland was extended to the Associations formed in Providence, and Salem, in Cincinnati, Southport, and other places where duty called us, as well as to the general bodies, operations, and institutions of the church. She was a constant and interested attendant at most of its public gatherings. Brought up under the shadow and in the atmosphere of the Seminary at Andover, her father having prepared more than a thousand young men for the ministry, it was to be expected that she would be greatly interested in our New-Church Theological School, especially after its location at Cambridge. And it would have been a matter of satisfaction to us both, if circumstances had rendered it convenient for us to have our residence near it the last few years. With her Will she left a list of more than fifty persons who were to receive some token of her love and esteem from among her effects.

By the favor of Divine Providence we were allowed to enjoy the anniversary called our "Silver Wedding" among our own people in Portland, where it occurred, with suitable ceremonies, in June, 1866. A friend, writing of her in the *Portland Daily Press*, for Nov. 11, 1892, says :

At the time of her marriage she removed to New York, where she made a home until Mr. Hayden was called to be pastor of the New Church in this city, and in which Mrs. Hayden has been a most earnest member for forty-two years.

Those who worship there will always remember the familiar face, which has become inseparable in their thoughts from the church and its services. On the twenty-third of June, 1891, the ladies of this Society gave Mr. and Mrs. Hayden a most delightful celebration of their Golden Wedding ; and, truly, the memory of this

occasion has seemed to abide with Mrs. Hayden daily as a golden vision of past joys, which lent increasing glow to her present happiness.

Soon after her marriage she embraced the doctrines of the New Church, but she never lost her love for the parental church at Andover to which her father gave his life work. Our churches would make great strides in uplifting and redeeming the world, would each member feel and show by little word and very deed the same untiring zeal which Mrs. Hayden exercised for the inward faith and external growth of her church. Her name has almost become a synonyme of her faith among those who often listened to her advocacy of its truths.

She had been in her usual health until her retiring on Tuesday night. After a short rest, she was awakened by pain and difficulty in breathing, which kind attentions and medical skill failed to relieve. About midnight she was taken to that better world, the New Jerusalem of which she loved to talk, and to which the way for her seemed so clear and the guiding hand so near, that her confident hope, mounting at times to present fruition, was often a reproach to many timid and doubting friends.

Portland, Me.

WILLIAM B. HAYDEN.

“ My friend, shun evil, and do good, and believe in the Lord from all your heart and in all your soul, and the Lord will love you, and will give love to do with and faith to believe with ; and then from love you will do good, and from faith, which is trust, you will believe ; and if you persevere in this way, there will take place a reciprocal conjunction, and this perpetual, which is salvation itself and eternal life. If man, from the strength given him were not to do good, and from his mind believe in the Lord, what would he be but a wilderness and a desert, and wholly like dry ground which receives no rain, but repels it ? or like a sandy plain where there are sheep without pasture ? ” — SWEDENBORG, True Christian Religion, 484.

THREE DREAMS.

II. — THE YOUTH'S DREAM.

THE years of John Merton's boyhood passed swiftly away. He read much, worked hard, exercised freely, and attended school in the village till he grew beyond its standards. His growth was altogether a normal and healthful one, and brought no very peculiar and no very unfortunate experiences. His whole character was indeed considered peculiar by the other boys of the village, because, though he joined in their sports and pastimes, he never fairly made one of them. He often sought solitude instead of taking part in their play, not because he was averse to companionship, but because he could find none that he really cared for among his associates. Happy would he have been could he have had such a friend as Scott found in his boyhood — the lad with whom he would steal away to the hills on holidays that they might read the same book together. But the boys that John knew would have scouted the idea of carrying a book up the mountain or into the woods; so, when he wished to read with nature about him he went alone. His companions knew of this habit of his, and sometimes ventured to banter him about it in a good-natured way; but their raillery never went very far, for his resolute and self-contained character made him a recognized leader among them; hence they regretted his occasional absences from their pastimes all the more, and were afraid of giving him offence, and perhaps causing him to withdraw from them altogether. This, however, would hardly have been the result, for John thoroughly loved sport, and excelled in all the games and exercises of boyhood. No boy in the village was so good a swimmer, runner, or ball player as he.

There was no library in the village, and but few of the villagers had collections of books of any note or value. So John had to depend for the most part upon what he could find in his own home, and here, too, the supply was meagre. But he found most of the greater English poets, Scott's

novels as well as Cooper's, with some other choice works of fiction, and a very good collection of histories, including the works of Gibbon, Hume, and those authors once famous, but now fast being forgotten, Mitford, Ferguson, and Rollin. These works, and some others to which he gained access by good chance, he read again and again, and in the end he gained from them a better furnished mind than is usually possessed by boys who have the range of large libraries. As his father's means allowed him a collegiate education, he was sent when he was sixteen to a well-known New-England academy some twenty-five miles away. Fortunately the school-master at Snowdon was a fairly good teacher of Latin and mathematics, and with the elements of these branches well mastered, John found no trouble in completing his preparation in two years, and at eighteen he entered Harvard. This was just at the close of the great civil war, the mighty issues of which he had been quite old enough to understand and appreciate, and not slight had been his eagerness to take part in the conflict. But his age made this impossible, and some of the restlessness of spirit that was in consequence engendered in him he worked off by reading everything he could find regarding the causes of the terrible struggle.

His life at college was not materially different from that he had lived at home. Here, too, he read much, exercised generously, studied hard, and was a somewhat conspicuous and distinguished figure in his class. Had athletics had the importance then which they now have, he would have won renown in this field. As it was he played on the ball nine and rowed in the crew, and did good service in each. But he looked upon success in matches and races as of very little consequence provided each man did his best, and these notions were deemed exceedingly heretical by the collegians in general. He formed a few warm friendships, some of which proved enduring ones; but even here, in this seemingly ample field of intercourse, he found no one that really understood him. Even here, the man whose favorite pastime it was to take Wordsworth or Shakespeare to some quiet spot, near river or hilltop, and read for hours together, was looked upon

as somewhat peculiar. Still more so was deemed his habit of night-roaming — a thing which he loved because of the exceeding peace and stillness of the midnight hours and those of early morning. But self-contained, as he had ever been through his boyhood, he pursued his way to the end, and was graduated finally with distinction, and with the hearty respect of students and faculty alike.

The choice of a profession was now before him. For some reasons he was drawn to the ministry, but like his father and mother, he was averse to uniting himself to any religious body. He had inherited his father's just, tolerant, and liberal mind, and considering that his moral sensitiveness was extreme and his sense of justice unusually strong, he had little of the partisan in him. His religious convictions were no more definitely fixed than those of his parents. That the truth was in Christianity he did not doubt; that the New Testament was true he did not doubt. But which of the manifold Christian sects had embraced the most truth, and whether any one of them had found the whole truth, were questions he could not answer. He saw good in them all; he was more in sympathy with some than with others, on account of their greater liberality of belief; but that was as far as he could go. So he turned to medicine as offering a perhaps equally noble field of usefulness; and his choice once made, he worked with more constant and concentrated application than he had ever done before. He felt that the usefulness of his whole life depended largely on the use he made of these three years. So he let general reading almost entirely alone, excepting in vacations, and when his studies were finished he was on all sides admitted to be a long way in advance of the rest of his class. Surgery, in particular, attracted him, and he developed a peculiarly nice power of handling instruments, as well as a fine instinct as to methods of operation. His one absorbing desire was to lessen human suffering and pain by the nice use of his own powers and by new discoveries. At the same time he was unusually well read on hygienic questions, as it was a favorite idea with him that medical science should work hand in hand with social

science in perfecting the health, the comfort, and the usefulness of communities, both large and small.

His degree obtained, the question now arose, where should he establish himself and begin the active work of life? He considered the question for some time, and for his father's and mother's sake he tried to believe that he could be contented and happy in New England. But his efforts were in vain. He longed intensely for new scenes and new surroundings, and so, reluctantly and sadly, he bade his father and mother good bye, and settled in one of the new and growing cities in the shadow of the Rocky Mountains. Success attended him at once. Practice grew rapidly on his hands, and he found no lack of large-minded men and women between whom and himself there existed closer ties of friendship than he had ever formed before. He felt that these friends understood the best that was in him, and he looked forward to a life of usefulness and of rare happiness among them—of quite perfect happiness, for he found there a beautiful girl, some two or three years younger than himself, who seemed to be in complete sympathy with him, and after an acquaintance of a few months they were engaged to be married.

And thus earth seemed to be giving him all that a man can desire, yet still he pondered, even as he had done in childhood, on the mysteries of the life beyond, and he never forgot his childhood's dream. He thought of it now, when a rarely complete happiness seemed opening before him, and he realized that his dream had given him glimpses of things more perfect than earth can ever show. Again and again he thought of these things, in such moments of leisure as he could find, and especially when he was alone with nature; for, in spite of his busy life, he still sought nature's solitudes at long intervals, when he was able to throw off daily cares for a few hours; and here, as at the home of his boyhood, he had a favorite resort upon a mountain that rose close to the town. It was higher, much higher, than the one he had loved in boyhood, but the city where he had made his home was also high above the sea level, and a brisk walk of two hours from his house would at any time bring him to its summit.

Hither he wended his way one afternoon, when he found himself at leisure for a few hours. It was a perfect summer day, and in that region of pure atmosphere all the scenery around seemed to glow with beauty in the soft light of the declining sun. The heart of the man swelled with joy and thankfulness. Only a month from this time his wedding was to take place. Success and happiness seemed assured. He was a man now, as we measure years, but the glow of youth was upon him, and the fervor, the hope, and the aspirations of youth thrilled all the nerves of his being. Life was so full of brightness, of glory, and of beauty ! It was only heaven that could be more full ! With this thought in his mind he lay down on the rocky summit, in the pure air and the sweet sunshine, and, after watching the beautiful panorama for a while, he dropped asleep.

As he slept, he dreamed, and he found himself amid still fairer and more perfect surroundings than those of his boyhood's vision ; for the scenery about him seemed to reflect that glow of youth and hope that was in his heart, and moreover it had a subtle and mysterious power of adapting itself to the shifting states of his mind. He was not now limited to the rooms of a palace and its adjoining garden. First of all he found himself on the brink of a high precipice, which stretched down sheer beneath him, a distance that would have been appalling on the earth, but here he had no fear, for somehow he felt that to fall was impossible. And far below him, and extending on and on, so that the eye could not take it all in and comprehend it, were spread scenes of an infinite variety and a more than earthly beauty. Cities there were, far vaster than any that are built on earth ; stretches of green field which ran on and on till the eye was tired of traversing them ; mountains rising tier above tier in awful majesty and grandeur ; and rivers so spacious that they might well feed oceans. And as the youth gazed forth in his dream upon this wondrous prospect, he felt that permission and power were given him to roam through all this paradise, and to see its endless beauties ; and straightway he found himself in one of those mighty cities, amid a throng of youths eager like him-

self for the joys of learning and of doing. Their faces were far more beautiful than those of the children in the palace, for not only innocence was there, but fervor, hope, and aspiration, which made the eye sparkle with celestial fire. And not only were their garments beautiful, but they seemed suggestive in every case of the heart and the character of him who wore it, so much meaning appeared in the shape, the hue, and the texture of each piece of raiment. There were robes of rich red that seemed to signify warm and tender affections; of blue so delicate that it spoke of spirituality; and of shining white that suggested a heavenly purity of mind.

These youths were all gathered in a temple, and here again, though the building was beautiful to the eye, there was in the material and in every arrangement of structure, however minute, a higher beauty which appealed to the mind. The temple was sacred to Truth, and all the youths assembled in it were disciples of the Truth, and here they received the training that should fit them to teach some form of truth through all eternity. Its walls were of crystal, as if to betoken the transparency of Truth and of perfectly true and sincere minds; its roof was of some pure white stone, as if to suggest the spotlessness of Truth; and its form was a perfect square, as if to symbolize that Truth should be free from all distortion and perversion. And the temple was filled with a brilliant golden light, warm like that of noon-day and mellow as that of sunset, as if to signify that Truth can only live when warmed and lightened by sweet affections, and that the light of the intellect alone is like that of moonbeams falling upon winter snow. To this temple only young men resorted, but near by was one similarly constructed into which the dreamer was presently brought. Here he found young women likewise bent upon learning, but receiving Truth primarily through the affections; and, as if to symbolize this, there was more warmth of coloring in their garments, and the light that filled the room was still richer in its golden hue. There was likewise a rosy tint in the crystal which composed the temple walls; and on the faces of the maidens there was a still more heavenly glow.

Passing into the streets of the city, he found that they were of a rich, golden-hued stone, and in them played the same golden light, but less intense than it was within the temple. And every one that he met in the streets, whether man or woman, had the same look of youth in the face, and the same light of hope and aspiration in the eye. All here were disciples of the Truth — all were kindled with a Divine eagerness to know, and to make their knowledge serve some noble use. The houses, like the temples of Truth, were all built in the form of the square, and were grouped in squares, and so likewise the walls and roofs were all made of crystal and pure white stone.

But the dreamer longed now for solitude, that he might muse upon all that he had seen; and with the wish came the fulfilment. For straightway he found himself seemingly far away from the city, in a grove of dense shadows and towering trees. No sound was to be heard but the subdued noise of some far away cataract, and the gentle murmur of a brook of clear, sweet water that glided at his feet. These sounds seemed only to intensify the feeling of solitude, and brought refreshment to his spirit. He seated himself at the foot of a tree and gazed about him. Everything seemed to suggest the wildness of nature and the absence of man; and yet here there were none of those things which on earth bring peril and discomfort to life in the forest. There were no noxious growths of plant or tree; no traces of blight or decay; no tangled and thorny thickets to obstruct the wayfarer; no loathsome creeping things, and no animals that live by preying upon weaker ones. As he lay and watched, he saw herds of deer pass by, which never posted sentinels to scent the coming danger, and bright-hued birds flitted all around him, in the confidence of perfect safety, and without fear that in their absence any foul reptiles would molest their nests. Everywhere peace reigned supreme.

After he had drunk in the beauty around him for a time, the dreamer grew desirous of a change of scene, and now he found himself in a garden not unlike that which surrounded the palace of his childhood's dream, but more extensive and more beautifully adorned. In it there was almost every vari-

ety of scenery, except high mountains and virgin forests. These were wanting ; for everything in the garden was adapted to the quieter and gentler moods of the spirit. On everything rested a mellow, golden light, and both the sweetness of the air and the freshness of all things suggested the purity of morning. The sun seemed to shine in the eastern heaven, half way between the horizon and the zenith, and thus to give a softened light and heat that brought continual refreshment and exhilaration, and never beat down with withering and scorching power like that of noontide. And the air, too, though void of harshness, had a bracing and stimulating power, as if it were swept in from some neighboring ocean. It seemed to thrill every fibre of the being with health and the consciousness of power, so that exercise became a joy and a delight, and weariness was utterly impossible.

- Quickened thus, as if by draughts of elixir, the dreamer climbed a hill which commanded a view of all the surrounding scenes, and there he gazed rapt upon the beauty and glory that met his eye. The prospect was not altogether unlike that which he had seen from the high mountain in the beginning of his dream, but softened and more clear in its details by reason of greater nearness. He saw rivers and waterfalls that flashed golden in the sunlight ; whole fields of bright-hued flowers that made one blaze of color ; meadows of long grasses waving in the breeze — their bright green catching a golden tint from the sun ; lakes of the richest and deepest blue like that of the heavens above at evening time ; near hills with green and grassy slopes and beautiful outlines, and distant ones on which rested a purple tint, as rich as ever dyes the clouds at sunset. And here again, as he gazed, he became aware that, even as it was in the temple and in the streets of the city, there was meaning in all that he beheld — a meaning which once apprehended would give to every object in the scenes around him a deeper and more solemn beauty. That meaning, indeed, he could hardly fathom now. He only knew — and how he knew it he could not well have told — that everything, even the minutest thing, that met his eye had its own proper place there, because of some Divine law that so

ordered and arranged it. All that beauty and glory reflected some principle of love, wisdom, truth, or goodness, and from that principle, and from that only, it had its origin and its existence. Here he felt that some finer and more perfect law of creation reigned than men on earth can ever read in the rocks and the stars and the ocean. For in all the material universe that is visible to the bodily eye, everything is fixed and rigid, and scattered here and there all through creation are the traces of evil, as if to make it the more fitting scene for man's probation. The law of gravity must reign, though it dash the avalanche upon the good man's dwelling; along with the beauty and the blessings of earth, exist deserts and fens and loathsome and destructive creatures. But here the dreamer felt that no such things were possible. Here creation was not rigid but plastic; and no scenery but what was fair and beautiful, could ever environ a pure and heavenly mind. And even as this truth was borne in upon his spirit, there came a change upon the scenery about him, as if to impress the lesson more deeply upon his understanding. For there remained the substance of what he had seen before; yet everything seemed larger and fairer and glowed with a diviner beauty. The rivers widened in their flow; the hills grew more lofty, more solemn, and more grand; the lakes expanded; the tints on all things seemed to grow fresher and deeper; and the golden light of the sun grew almost dazzling in its brightness; and now it took that rosy hue which he had seen in the crystal walls of the maidens' temple. And as he gazed upon this heavenly glory, one truth seemed to burn itself into his mind, and to possess him so completely that it took the form of a voice and said: "Truth is holy. Seek it not with thine intellect only, and seek it not for thine own glory; but seek it with a pure heart and the spirit of a child, and thy soul shall find its peace."

The sun was setting when the sleeper woke. Rousing himself, he strode homeward down the mountain-side with a solemn joy in his heart; for he felt that he had dreamed of heaven.

St. Louis, Mo.

EDMUND H. SEARS.

HENRY WILLIAM VON BÜLOW.

1760-1807.

IN the early history of the New Church some remarkable characters appeared, men of distinguished mental acquirements, but some of them quite eccentric and visionary. This is not to be wondered at. The first to espouse any new cause are those who have first broken loose from the ties of old and settled opinions and have claimed the right to deviate from what the great majority regard as fixed and unchangeable in science and theology. Such characters are not all equally admirable; for with some their eccentricity is so great that it prevents them from being leaders or guides in the new movements of the world. These lose respect from an absence of caution and regard for the states of others, and a too ready disposition to bring forward their own ideas or opinions. It is rather a matter of wonder that among those who espoused the doctrines of the New Church at the close of the last century and early in the present century so few were of this character.

A man but little known at this day who became an ardent believer in the teachings of Swedenborg at the beginning of this century, was Henry William von Bülow, who seems to have been too erratic and unstable to have acquired any settled home or permanent occupation. Some reference to the main incidents of his life will no doubt be interesting to those who never heard of him.

He was born in Falkenburg, Germany, in the year 1760. His family was a noted one and has furnished distinguished members of the different professions, in the eighteenth and nineteenth centuries. His brother, Frederick William, played a distinguished part in sustaining Blücher at the battle of Waterloo; his services were fully recognized and a new title was conferred upon him by the Prussian Government.

Henry William received a good education at home, and afterwards entered the Military Academy at Berlin, from

which he entered the Army and served both in the infantry and cavalry. It was not long, however, before he became disgusted with a military life and quitted the service in order to devote himself to science. But when the Belgian insurrection against Joseph II., of Austria, broke out (1789), he enlisted, but not finding opportunity to distinguish himself he returned to his own country and engaged in theatrical pursuits, forming a company of actors. This probably failed to satisfy his taste or ambition and he went to America where he supposed he would find true liberty and scope for his talents. But in this he was again disappointed, and he returned to Europe. His fickle nature must find some new employment, so he entered upon a commercial adventure. He embarked from Hamburg for America with one of his brothers, having sent out in advance a cargo of glass-ware. This venture proved an utter failure from inexperience in commercial affairs. He and his brother lost all the money they had, their remaining patrimony. We learn that on his return to Prussia he published a treatise entitled, "*Esprit du Nouveau Systeme de guerre.*" This work had some success, which led him to hope for employment by his government and the appointment of Major-General in the Army. He then published another work entitled: "*A History of the Campaign of 1800.*" (Berlin, 1801.) His hope of preferment was not realized, and after many disagreeable experiences at Berlin, he went to London where he prepared some numbers of a Journal for publication. In attempting this publication he fell into debt and was thrown into prison. He found some means of extricating himself and returned to Berlin in 1804. Here he set to work again writing on military subjects. He published "*The Campaign of 1805.*" (2 vols., Berlin, 1806.) For what reason is not clearly stated, this publication brought him into trouble and he was again imprisoned. The previous year he had composed "*A Life of Prince Henry of Prussia.*" (Berlin, 1805, 2 vols.) These works must have been rapidly written. Two others are mentioned: "*Theories of Modern Warfare,*" and "*Modern Tactique such as it ought to be.*" The last named seemed to have gained him some reputation,

and procured for him the title of "The Tactician." It was published in Leipsic in 1805. Now followed the closing of his very remarkable career. When the French Army was approaching Jena, where the Prussians subsequently were completely overthrown (Oct. 1806), Von Bülow, who seems to have had some knowledge of their movements and anticipated their coming, was suspected by his own government and arrested. Contrary to the advice of his physicians, who demanded his release, he was imprisoned first at Colberg; then he was removed to Königsberg, and finally to Riga where he died at the age of forty-seven. The sketch from which these notes are prepared says :

Independently of his originality as a writer, Bülow was an ardent partisan of the system of Swedenborg, and there was found among his papers a writing which was published after his death and which has this title, "Coup D'oeil sur la doctrine de la Nouvelle Eglise Chrétienne."

A copy of this little work comprising 80 pp. 12 mo., printed at Philadelphia in 1809, has come into the possession of the Massachusetts New-Church Union, and may be found in its Library.

Before giving some idea of its contents, I would refer to a singular incident related of Von Bülow in *The New-Churchman*, a periodical published by the late Rev. Richard De Charms, in Philadelphia, in 1847-8. This strange character was not, it seems, wholly unknown to the members of the New Church. Before he was imprisoned at Colberg, he wrote a statement of some of his views which afterwards came to be known as "Von Bülow's Memoir," not the same as the pamphlet just noticed.

When or how he received the doctrines of the New Church I have no present means of knowing. But in a letter written by the Rev. John Hargrove to Condé Raguet of Philadelphia, in 1817, an account is given of the so-called "Memoir." Von Bülow attended the meetings for New-Church worship and instruction, held by the Rev. Ralph Mather, in Paris, not long after he left Baltimore.

Mr. Hargrove writes :

Among those who frequented these meetings, were B. Chastanier and a Mr. Bülow, brother to the Baron General Bülow, then in the Prussian service. Both were zealous recipients of the doctrines of Swedenborg. Mr. Bülow, one evening, when he visited the meeting, drew out the manuscript you allude to and said: "Here is something I have been writing which I thought I would show you; but I believe it is not worth your notice." Upon which he cast the paper into the fire-place. From which Mrs. Hargrove, with all the curiosity of a woman, took it out and preserved it, and on her return to this city presented it to our friend, Henry Didier, Sr., who, as I learn, furnished Judge Young with it or a copy of it. This ends the history of the manuscript so far as I can obtain information; and now by its own merits it must stand or fall.

It must be understood that the Mrs. Hargrove mentioned in this letter of Mr. Hargrove was his second wife, who at the death of her former husband, the Rev. Mr. Mather, returned to Baltimore from Paris and not long afterwards married Mr. Hargrove. It seems that Von Bülow's "Memoir," a copy of which in French and English appears in *The New-Churchman*, was circulated somewhat among the New-Church people in Baltimore and Philadelphia, and, according to Mr. DeCharms, produced the impression on the minds of some that Swedenborg taught that there was a judgment in the world of spirits every thirty years. I have read the "Memoir" and the Pamphlet and think Von Bülow was misunderstood. As this particular subject is largely spoken of by him in both the Memoir and Pamphlet, I now give some extracts to show what his views were. He seems to have been impressed with the idea that there were certain periods in the world's history since 1743, the year of Swedenborg's first full illumination, which culminated in important crises in the natural world and marked the beginning and progress of the New Church. Thus he says at the beginning of the "Memoir":

1743-1757. Revelation of Swedenborg to the Last Judgment, fifteen years.

1757-1772. Last Judgment to decease of Swedenborg, fifteen years.

1772-1788. Decease of Swedenborg until the appearance of the New Church in England, fifteen years.

We then find epochs, he says, every fifteen years ; still greater every thirty years. This may be explained. The world of spirits is renewed since the Last Judgment, and entirely, every period of thirty years, because no spirit remains there longer. The world of spirits is therefore half renewed every fifteen years. Wherefore those several renewals will produce different spheres and consequent effects. There is also a new generation on earth every thirty years .

He then proceeds to apply his theory more particularly to the New Church as to its appearance or manifestation in the world. Thus he says :

From 1757 to 1788 the world of spirits has been delivered from the remains of the Old Church. The New Church did not appear in England before this deliverance. From 1788 to 1818 the world of spirits will be delivered from philosophical, atheistical, and deistical spirits who have destroyed the Old Church, but are opposed to the establishment of the New.

In further confirmation of his theory he speaks of the appearance and progress of the New Church in France which will begin in 1802, he says, by the publication of the "True Christian Religion" and the appendix thereto. He assumes the prophetic spirit in speaking of France, and seems to have been deeply impressed with what Swedenborg says of the "noble French nation" and of the difference between the Church in France and the Church of Rome. He regarded the reception of the New Church in England as intellectual, and thought that the soil of France was ploughed over and prepared for the sowing by the Revolution. At the conclusion of the "Memoir" we find the following practical suggestions :

We are only now at the period of appearance, and I think, therefore, the present objects are :

1. To concentrate what remains of the "Summary Exposition" with one bookseller and not scatter them among several.
2. To advertise briefly the sale of that work in the newspapers ; for I observe that there have been societies formed for a considerable time at Rouen.

3. To advertise, without sermonizing, in the newspapers a subscription for printing the "True Christian Religion" in French.

4. To put an advertisement in the papers requesting the admirers of Swedenborg's works to meet at the Corn Exchange, such an evening on Decadi.

The "Memoir" concludes in these words :

I insist not so much on the last point as others. I will make these motions in the meeting of tomorrow. I will repeat them on Decadi. I desire that this memoir may be read in the Assembly.

BULOW.

PARIS, 15 Nivose, 6 March, 1802.

The subject of the different epochs in connection with the reception of the doctrines in France is largely treated of in the pamphlet, "Coup D'oeil." The writing of this little work was begun in the prison of Colberg, June 4, 1807, five years after the "Memoir" was written. In it he mentioned the fact that Swedenborg desired to print and publish the "True Christian Religion," in 1770, in Paris, but "the Sorbonne,* under the Bourbons prohibited it." But, he says : "The first volume which treats in four chapters of God, was printed in 1802-3. It was translated by M. Perrault." Von Bülow evidently had considerable acquaintance with Swedenborg's principal writings. He says :

They were translated into French by Mons. Moet, the old librarian of Louis XV., then a man of more than eighty years of age, who perhaps still lived at that time at Versailles, Rue Dauphine. He has translated them in a very superior manner. He also translated some of the scientific works.

The pamphlet "Coup D'oeil" must not be supposed to be simply a statement of the peculiar views or theories of Von Bülow. It is in fact a brief view, and, for the most part, a very good one of the teachings of Swedenborg, on all the most important doctrines, beginning with creation as unfolded in the "Divine Love and Wisdom." The opening statements of doctrine on this profound subject are very clearly made,

*The School of Divinity in the University of Paris. See Documents concerning Swedenborg, by R. L. Tafel, Vol. II., p. 700.

evidencing a fine discernment on the part of the writer and a power of expression not excelled by New-Church writers at the present day. His views on marriage drawn from the work on "Conjugal Love" emphasize the importance of the true conjugal relation as the basis for the formation and establishment of the New Church.

He seems to have been much impressed with what Swedenborg makes known respecting the Africans and the Ancient Word in Tartary. In this connection he makes the singular prediction that the appearance or manifestation of the New Church will be marked by three distinct things:

1. The discovery of the nation in Africa to whom a revelation has been given;
2. The discovery of the Ancient Word in Great Tartary; and
3. The printing of the Works of Swedenborg in French, the universal language of Europe.

These things are, of course, mere theories of an enthusiastic and somewhat visionary man who was quickly carried away by his own ideas. Had he lived to a later day he would have realized that these external evidences are not needed to prepare the way for the reception of the Doctrines of the New Church and their full manifestation in the world. One cannot help feeling, however, a deep interest in what Von Bülow has written in this little work, and in the man himself. We can picture him to ourselves seated in his prison with writing materials before him, weary of the world and saddened by his own experiences, his mind abstracted from the political questions which then agitated all Europe, meditating upon the deep and wonderful doctrines of the New Church, and writing down his convictions in regard to them. In that prison he had with him four of Swedenborg's works: "The Doctrine of the New Jerusalem concerning the Lord," "The Divine Love and Wisdom," "Conjugal Love," "The Hieroglyphic Key," also "Indexes to the Apocalypse Revealed," and *The New-Jerusalem Magazine* published in London. These works, with his manuscript of "Coup D'oeil," he sent to a friend in Colberg when he was transported to Königsberg. The manuscript may have been printed at Colberg as well as at Phil-

adelphia. It is referred to by one writer as having been published at Colberg. It would be interesting to know how it came to be published in Philadelphia. The editor of the Philadelphia edition says: "The impression was made from the autograph of the author."

A final reflection may be allowable. When one looks back at these brilliant but eccentric characters who flashed through the sky, but seemed to leave but little trace behind them, he may ask, "Of what service were they to their fellowmen?"

The answer is that every one is created for some use. We cannot see how each one's use is fulfilled — certainly not in the other life. This ambitious and disappointed man had many trials, and finally came to a knowledge of the New-Church doctrines. He probably made them known to a few. One writer says, "He was a preacher of Swedenborgianism." This may be doubted. But we may believe that in the other world he found his true path of usefulness, and that if he loved the Lord and followed Him, he became at last a bright and shining light in some heavenly society.

Brookline, Mass.

WILLARD H. HINKLEY.

SOME people believe that to live the life which leads to heaven, which is called spiritual life, is difficult, because they have been told that man must renounce the world. . . . But to the intent that man may receive the life of heaven, it is quite necessary that he live in the world and engage in its business and employments, and that he then by moral and civil life receive spiritual life; and spiritual life cannot otherwise be formed with man, or his spirit prepared for heaven. For to live internal life and not external at the same time, is like dwelling in a house which has no foundation. (H. H. 528.)

DISCONSOLATE.

WHY disconsolate? The light, the breeze
That softens through the leafy bowers,
The quiv'ring billow on the seas,
And on the land the breath of flowers.

Why disconsolate? The towers wrought
By wrinkled logic's massive hand,
And, fathoming the vast abysms of thought,
Staid philosophy's dim wand.

Wherefore disconsolate? Behold,
Fair science rises like a sun
On worlds unknown, and fast unfold
The lands of light from darkness won.

And why disconsolate? The hum
Of busy life in mart and mead,
The keen delight of duty done,
The active hope and gentle deed.

Ah, why disconsolate? Thy mind
Can feel the glow of truth divine,
And rapt'rous, lofty, unconfined,
About the gates of glory twine.

On ev'ry side throb full and broad
The waves of life ineffable;
Bring then thy heart in sweet accord,
And find a joy immeasurable.

Chicago, Ill.

A. LINCOLN KIP.

THE CITIES OF THE WORD.—I.

CITY OR DOCTRINE.

ACCORDING to the science of correspondences the term "city," when found in the Word, signifies doctrine. That is, whenever the Lord desires to instruct His children in regard to His method and manner of teaching, in regard to the substance of His teaching, He conceals the thought beneath the picture of a city, and He shows the influence of various kinds of teaching or doctrine upon the mind, by various historical and prophetic facts connected with cities.

It is necessary therefore to give two definitions only in beginning an essay of this kind. First, the definition of a city. By a city in the literal sense is sometimes meant a gathering of houses, larger or smaller, surrounded by a wall and fortified. Some of these cities were very large, as large as the London of our day, if not larger. We are not certain of our measurements, otherwise we might maintain that Nineveh was three times the size of London. The doubts still surrounding our measurements involve the matter in such a way that we can only with truth maintain that some of the cities of Bible times and lands were very large and well fortified, as testified by the fact that they could stand a siege of years. Again the term "city" stands for an unfortified village of smaller dimensions. There are but two words in the Hebrew and one in the Greek, so that in studying the word "city" in the original, the student has not the same difficulties to contend with that face him in other words. He need only remember that the term *ir* refers to things spiritual, and the term *kirieh* to things natural, which is also the case with the Greek term *polis*; and he will have no trouble in locating the domain covered by each expression in more detailed work than is here given.

Thus in the natural sense a city is a city in the days of old as it is in the days of the present. It need only be borne in mind in reading what follows, that, although we regard the

spiritual sense only, we in nowise deny the actuality of the various cities in the Word after the first eleven chapters of Genesis. We admit that these various cities existed and passed through the various vicissitudes reported of them, that the persons acting had no knowledge whatever of the internal sense they were enacting, and that the Lord was controlling both natural and spiritual factors independent of one another, even as he does in the lives of men at the present day. Our natural and our spiritual life are two factors, each of which is developed by the Lord independently one of the other, and each governed by its own set of laws, in some cases coinciding but in most cases running parallel, and in others diverging absolutely one from the other.

In reference to the term "doctrine" we mean by it what Swedenborg means by it. He states it thus :

Inasmuch as occasion is here again given, it may be expedient briefly to say how the case is with the support of the Word from doctrine which is from the Word ; he who does not know the arcana of heaven, cannot believe otherwise than that the Word is supported without doctrine thence derived, for he supposes that the Word in the letter, or the literal sense of the Word, is doctrine itself ; but it is to be noted, that all the doctrine of the church must be from the Word, and that doctrine from any other source than from the Word is not doctrine in which there is anything of the church, and still less anything of heaven ; but doctrine is to be collected from the Word, and when it is collecting, man must be in illustration from the Lord, and he is in illustration when in the love of truth for the sake of truth, and not for the sake of self and the world. These are they who are illustrated in the Word when they read it, and see truth, and make thence to themselves doctrine. The reason of this is, because such communicate with heaven, thus with the Lord, and being thereby illustrated from the Lord, they are led to see the truths of the Word such as they are in heaven, for the Lord flows in through heaven into their understandings, for the interior understanding of man is what is illustrated ; and the Lord at the same time in such case flows in with faith, by means of the coöperation of the new will, a property of which is to be affected with truth for the sake of truth. From these considerations it may now be manifest in what manner the doctrine

of truth and good is given to man from the Lord. That this doctrine supports the Word as to its literal or external sense, is evident to every considerate person, for every one in the church, who thinks from doctrine, sees truths in the Word from his doctrine and according to it, and explains those which do not coincide with it, and those which appear opposite to it he passes over as if he did not see or did not understand. That all act in like manner, even heretics, is a known thing. But they who are in the genuine doctrine of truth derived from the Word, and in illustration when they read the Word, these see everywhere concordant truths, and nothing at all repugnant; for they do not stick in such things of the Word as are said according to appearances, and according to the vulgar apprehension of man, because they know that if appearances be unfolded, and as it were, unswaddled, the truth is there manifested in nakedness; neither do falses grounded in the fallacies of the external senses deduce these, like the heretical and fanatic, especially the Jews and Socinians, nor falses grounded in the loves of self and the world, like those who are meant by Babel. Both the former and the latter, inasmuch as they cannot be illustrated, hatch doctrine from the external sense alone in favor of their own loves, and superadd several things from their own proprium; hence the Word is in no wise supported, but falls to the ground. It is to be noted, that the internal sense of the Word contains the genuine doctrine of the church. (A. C. 9424.)

We also read :

What is meant by invalidating any truth of the church by scientific or common truth, shall be explained; by scientific truths are meant truths which are from the literal sense of the Word. Common truths from that source are such as are received amongst the vulgar and hence are in common discourse; such truths are very numerous, and they prevail with much force; but the literal sense of the Word is for the simple, for those who are initiated into the exterior truths of faith, and for those who do not comprehend interior things, for it is according to the appearance before the sensual man, thus according to the apprehension; hence it is that in that sense things frequently appear dissimilar and as it were contradictory to each other, as for example, sometimes it is said that the Lord leads into temptation, and at other times that He does not lead [into temptation], sometimes that the Lord repents, and

at other times that He does not repent, sometimes that the Lord acts from anger and wrath, and at other times that He acts from pure clemency and mercy, sometimes that souls are presented to judgment immediately on the decease of the body, and at other times that they are reserved to the last judgment, and so forth. Such things, inasmuch as they are derived from the literal sense of the Word, are called scientific truths, and differ from the truths of faith which are of the doctrine of the church, for these latter arise from the former by explication; for when they are explained, the man of the church is instructed that such a manner of expression is used in the Word for the sake of apprehension and according to appearance. Hence also it is, that the doctrines of the church in very many cases recede from the literal sense of the Word. It is to be noted, that the true doctrine of the church is what is here called the internal sense, for in the internal sense are truths such as the angels have in heaven. Amongst priests, and amongst the men of the church, there are those who teach and learn the truths of the church from the literal sense of the Word, and there are those who teach and learn from doctrine derived from the Word, which is called the doctrine of faith of the church; the latter differ exceedingly from the former in perception, but they cannot be distinguished by the vulgar, inasmuch as both the latter and the former speak from the Word nearly alike; but the former, who teach and learn only the literal sense of the Word without the doctrine of the church to regulate, comprehend only those things which are of the natural or external man, whereas they who teach and learn from true doctrine which is derived from the Word, understand also the things which are of the spiritual or internal man. The reason is, because the Word in the external or literal sense is natural, but in the internal sense is spiritual; the former sense in the Word is called cloud, but the latter glory in the cloud. (A. C. 9025.)

It will be found as we proceed, that the distinction between such doctrine as is derived through illumination from the Lord, and such doctrine as is obtained from the literal sense by man, becomes more and more clear as we permit the Word itself to teach us. We ask nothing more of the reader save to endeavor to set aside the thought of the natural city or cities as much as possible in the consideration of the spiritual sense.

I. — THE BUILDING OF THE CITY.

Since there are two sources from which doctrine may flow, we find that cities are built according to three methods. We know that doctrine may be self-derived — that man may construct it for himself. Hence, a city thus built would be said to be built by man, with no reference to God. We know also that doctrine is revealed directly from heaven and from the Lord, hence in the upbuilding of such doctrine it is said that God builds the city. But again doctrine is drawn from the Word under the guidance of the Lord. Such building of doctrine is said to be done by man under the direction of God. Thus we find cities built by man, without God's interference; cities built by God, without man's interference; and cities built by man under the direction of the Lord. Let us consider these points.

As we look around in the world, and examine into the various doctrinal structures which are extant, we find among them one peculiar set of doctrines differing from every other, in that they are thoroughly impregnated with the individuality of the teacher. They cannot be thought of except in connection with him. He has a peculiar skill of reproducing himself and his animal magnetism in his teachings. Men and women hang upon his words. They take for granted that what he says is true, whether they understand or not. In such doctrine the thought of individualism is most prominent. It is the doctrine of one man and when the Lord speaks about it in His Word, He calls it "the city" of one man. A description of such individual doctrine we find in GEN. iv. 17. "And Cain knew his wife, and she conceived and bare Chanoth (Enoch); and he built a city and called the name of the city after the name of his son, Chanoth." As far as the letter of the Word is concerned, it will be remembered, that there was nobody else in the world for whom this city should be built, for the story moves among the solitudes of the first men.

But where a doctrine is simply constructed to meet some emergency in human life, to serve as an explanation of something that would otherwise be but half understood, there the

doctrine is said simply to have been built, and we have such sentences as these: "Out of that land went forth Ashur, and built Nineveh and the city of Rechoboth and Kalah and Resen," where the various doctrines are called by various names only according to their nature. (GEN. x. 11.) But in other cases the Lord reveals the purpose from which such a doctrine is constructed. He does this in the well known instance of the city and tower of Babel. He there reveals for what purpose men wanted to construct such doctrine. If any one will carefully study the deeper thoughts underlying such doctrines as the tripersonality of God, the vicarious atonement, and the immaculate conception, he will readily understand what the Lord meant by the picture of the tower and city of Babel. (GEN. xi. 1.)

But the purpose for which men construct doctrine for themselves and of themselves is not always that of making a name for themselves in the earth. Men sometimes gather enormous quantities of material together with no further thought than simply that it will be of use at some time or at some future date. They collect facts upon facts, they store up the sayings of wise men in books. They gather statistics and numbers and measurements, they write concordances and dictionaries, in which there is a perfect treasure-house of knowledge and of facts. The building of such men is called the building of treasure-cities, as: "Therefore did they set over them task-masters to afflict them with their burdens, and they built for Pharaoh treasure-cities, Pithom and Raamses." Any one who will take up one of the popular doctrinal works of the day, collated by the various sects, sees this immediately. He finds unnumbered quotations from the books and authors of antiquity and of modern times. Brick upon brick, treasure upon treasure, does the writer collect under the inexorable lash of his own peculiar hobby, until the treasure-city is built and has its name. The reader will notice that we give only one instance of each kind. In most cases several illustrations can be found.

But among these cities built of men, there are some which the Divine Author has found worthy of a description and

worthy of a record. He gives the manner in which they were built, and though open constantly to the threatened invasion of self-love and so destruction, yet they are deemed fit subjects for consideration on the part of Him who wrote the Book.

One of these is Samaria. Every New-Church reader knows that Samaria signifies the rational faculty of man, and that by means of the rational faculty all things are done and established as far as man is concerned; hence in describing the power exercised by the rational in the development of doctrine the Lord is more explicit. He gives several particulars of the city; He tells us that Omri, the builder of the city, founds it upon spiritual conceptions of things; for he buys the ground with two talents of silver, and that he at least strives to attain the higher ground of human consciousness, for he builds his city upon a hill. (1 KINGS xvi. 24.) It is also known that the rational faculty simply uses facts as it finds them, and arranges them in some one order; hence the city of Omri is not called by his name, but by the name of the former owner of the hill, "Shemer"; and hence, also, the peculiarity of this city is that its name is changed more than once. Other cities have their name changed only once. The name of Samaria is changed frequently, and we find it given as "Sichor," "Shechar," "Sychar," "Shechem," "Schemer," "Schomron," and "Samaria," from which the conclusion is permissible that the rational of man, though it appears under various forms in the doctrines which it evolves for itself, is yet always the same. That this city is an important one is evident from the fact that the Lord indeed forbids His disciples to go into any of the cities of the Samaritans; but He himself sits by the well of Jacob, near this city, and gives instruction to the woman, who is astonished that a Jew should stop and talk with her and prove himself a prophet to her.

The manner of building cities is also indicated in the fact that the Lord praises a city that is set upon a mountain (MATT. v. 14), for it cannot be hid; which the reader understands according to the science of correspondences as being a doctrine founded on love; for if doctrine be founded simply upon

the truth, its light can at some time be misconstrued, its tendency perverted, and the city thus be sacked, burned, or dragged into the river. But any doctrine that is founded upon love, any city that is built upon a mountain, will shine as a light to the nations — will elevate some soul out of darkness into light, out of misery into happiness ; therefore in the evolution of doctrine the principle of love should be suffered to occupy the very first rank. If there be any other principle the city will not stand. Therefore the Lord also warns man, lest he should have in the uprearing of his doctrine-city other principles than those of love. He tells him : “ Woe to him that builds a town with blood and establishes a city with iniquity.” (HAB. ii. 12.) A sentence of this kind cannot refer to anything else than the establishing of doctrines. (On the manner of building the city see also NUMB. xxxv. 5.)

In the same way the Divine author stands ready to acknowledge any necessity that may arise from the nature of human affairs. He knows that the delicate principles of innocence and of natural affection would be destroyed if there were not some doctrinal form in which they can be maintained. He knows that if man were not able to strengthen and support his affections for things natural and his love for the innocences of heaven by some doctrinal tenets, by some sentences that will serve to clothe and to cover his sentiments, these sentiments would perish. They could not be transmitted from one to the other. Man could not teach them to his fellow ; he could not impress them upon his children — they would perish with the first generation. Hence the necessity for cities for the little ones, for the cattle. Hence the admission on the part of Jehovah, that some of the tribes of Israel should build them cities for their little ones and for their cattle ; for innocence and for natural affections. (NUM. xxxii. 16.) Thus does the Divine mercy not only provide direct forms for doctrinal-thought, but also permits such thought as will naturally evolve itself from the natural circumstances of man before he becomes a church ; for it must be remembered that this happens before Israel enters the Holy Land.

In the nineteenth chapter of Luke, verse seventeenth, the

Lord implies that the good servants who have entered upon the joy of their Lord will be given authority over cities; the one five and the other ten. In giving an explanation of this the average theologian would evolve the fact, that the man here spoken of has died and has entered, or is about to enter, upon the reward of his various good works and to enter heaven. There the subject is generally dropped; the cities are never spoken of again. It is not said whether the man actually becomes a ruler over several actual cities in heaven, or whether an allegorical sense is to be given to these words. There are a number of theologians who would hesitate to affirm the existence of cities in heaven. The New-Churchman would not have that hesitancy; yet the term "cities" in this sense, when we speak of things spiritual, is not to be accepted in any material or natural way, but is to be taken in its spiritual sense as meaning doctrines. Hence we have here the remarkable fact taught, which Swedenborg indicates in several instances, namely, that if man faithfully acquires any kind of knowledge in use on earth, if he will learn what Providence prepares for him, immediately upon the opening of his spiritual senses in death he will enjoy endless illumination upon the points thus acquired. This illumination or instruction of the spirit after death is called doctrine, and since it is instruction given by the Lord Himself, therefore the cities are said to be given by the Lord Himself. It is by reason of this significance only that the word "cities" can be used at all as complementary to the word "talents"; otherwise there would be no reason why the Lord should give cities as rewards for trading skill in talents. One would rather expect him to give more talents. But city signifies that instruction which the Lord gives to every being who enters upon the other life.

Nor is this by any means as startling as it may at first sound. The fact is, the instruction of the spirit after death in all matters needful for him to know, for which he has laid a foundation upon earth, is virtually but an extension and development of a natural law under which we now live. Thus we learn to read a language here. We plod along painfully through the mazes of its letters, its etymology, its grammar.

At last we have learned to read ; but what has been done for us at the same time. By the mere fact of learning to read, all the books written in that language have been thrown open to us. We have gained access to all the wonderful and commonplace things men have thought and dreamt and seen and heard and written. Thus our learning to read has given us the power or authority over all (ten) the instruction (cities) which the language so learned is able to convey. We have been given authority over ten cities, even if we never read all the books that have been written. In the same way we painfully learn to spell the language of heaven during our stay on earth. We learn a letter here and a syllable there. When the Lord has stripped the useless clay from the spirit, then shall we know how to read, and the books that have been sealed will be thrown open to us. We shall read the lines of Divine truth, and between the lines shall we read of Divine mercy unutterable. But as to the symbol-cities, which the Lord gives, whence are they ? Are they man-made ? Most assuredly not. The Lord emphasizes the fact, a great many times, that the instruction or doctrine that comes to the soul from Him is not man-made. There is no human work in it. He says :

The Lord will give thee great and goodly cities which thou didst not build, houses full of good which thou didst not fill, wells digged which thou didst not dig, vineyards and olive trees which thou didst not plant. (DEUT. vi. 10.)

And these cities, which the Lord gives, are built by the Lord Himself. He leads them forth by the right way, "that they might go to a city of habitation." (Ps. cvii. 7.) It is only an appearance that man acquires things by his own power or ability — the Lord worketh in him unto salvation.

Nor are we left to our own devices in order that we might learn the manner in which the Lord builds the city in man. It will be remembered that the city which John saw is very accurately described in the Apocalypse, and in the Prophet Ezekiel. The manner of its building is also given in the Prophet Jeremiah, in a less known series of verses — chap. xxxi.

38 to end. These portions of the Word require no further explanation here, since they are familiar to every New-Church reader, and have been time and again explained. We pass on to other portions of the work, leaving the reader to follow out the twenty-first chapter of the Revelation, and the fortieth chapter of Ezekiel. Not only is the city built by the Lord and the manner of its building accurately described, it is also kept by the Lord; for the influence of the Lord upon the soul is not interrupted. It is as continuous as the shining of the sun, as the pulsation of the heart during life. The Lord is ever present in and around the soul, and the life of the soul, and the illumination, the instruction of the soul, depend upon His constant and uninterrupted presence. Therefore He says of His city: "Except the Lord keep the city, the watchman waketh in vain." (Ps. cxxvii. 1.)

It is known that in the production of the natural universe the sun furnishes two things — the force whereby substances are moved, and the substances themselves. In the same way, the Lord in the life of the soul furnishes not only the forces at work in the soul, but also the substances whereof the structures of the soul are built. Therefore He not only builds the city, or the intellectual nature of man, and keeps it, but he also furnishes the material, the truth, whereof these structures are made. Therefore it is said, that there is "a river, the streams whereof shall make glad the city of God" (Ps. xlv. 4), while man-made doctrine is supported by man-made evidence, as it is said in the record: "And the rest of the acts of Hezekiah, and all his might, and how he made a pool and a conduit, and brought water into the city, are they not written in the books of the Chronicles of the Kings of Judah?" For things man-made are not Divine, therefore the record of them is relegated to the uninspired book of Chronicles, as is the case with all the other deeds and acts of kings, which had no internal sense.

In the building of the city, therefore, we distinguish that which is built by man from that which is built by God. For there is doctrine from man, and there is doctrine from God.

Vineland, N. J.

ADOLPH ROEDER.

JOSEPH AND MARY.

IN the early church there was a full and hearty acknowledgment of the Lord as the Source of all that was good and true. They did not have to be told of His Divinity, for they lived in such close relations with Him, that they experienced it from day to day — were all alive with His life — and felt that whatever of good was in them came wholly from Him. This acknowledgment of Him as the one and only Good from whom all life flows is represented by Joseph, the son of Jacob. And as this acknowledgment of Him grew afterwards less distinct, fading out of their minds just as their lives grew less earnest, or becoming less and less a matter of heart experience, and more only a memory of what had been, we think of it as represented by Joseph carried down into Egypt, and becoming imprisoned there. Perhaps Joseph's coat of many colors would represent the varied, and we might say, the beautiful phases of this acknowledgment of His Divine nature which existed in that church. And his storing the corn against the years of famine would indicate the rich treasures of real heavenly good which a proper acknowledgment of the Lord always has in store for those who can readily believe on Him.

Now Joseph in the New Testament must represent the corresponding principle in the Jewish Church — the acknowledgment of the Divinity of Him who was soon to come and be made flesh among them. As the last representative member of the line of David, he would stand for the last representative of Him who was to come — the last remaining thought in the church of the real Divinity of the Saviour. He was a "just man and a perfect," showing the just and correct thought of the Divine nature of Him who was to come — and that clear and correct thought, moreover, which always comes associated with and espoused to a deep and earnest longing for the real light and life, represented by Mary. We can hardly get a true acknowledgment of the Divine without also this affectionate longing for Him in the very life. This craving of the

soul which wants above all else the true light, which says with the Psalmist, "My heart and my flesh cry out for the living God" — that is what Mary represents. And this, observe, is always accompanied by a real acknowledgment of the Divine. This deep longing for the real life which it loves, also finds great delight in that clear thought of the Divine which it has the deepest affection for, would attach itself to, and would make itself one with.

But Joseph and Mary are not yet married, and Joseph is never the father of Bethlehem's babe. So it is never from the thought of the Divine, however clear and true that may be, but rather out of the very heart's longing for it, that the real life and light are born. And perhaps something of the real meaning of Mary — *bitterness* — may come in here to show the suffering of that longing till it has actually realized the coming Life. In Joseph's espousals with Mary, and his guardianship of her and her infant son, we see a type of how a clear thought of the Divine goes ever hand in hand with a true desire for it, and may even protect it while that life is yet in its infancy. A clear, strong intellect, by pointing out the right course, often does help the feeble beginnings of real life in us. And as Joseph soon passes away in the early life of the Saviour — not dead, but only out of sight — so does the mere thinking of the Divine become less noticeable when it has passed into that deeper realization of Him which comes from the actual presence of the Divine itself. No longer is it necessary to ponder over it and reason about it in a merely intellectual way, for the life seems opened on all sides to the Infinite presence; it is an actual realization, and the heart at once and deeply exclaims, "Yea, yea!" The Saviour's own life has come, and the whole soul is filled with the presence thereof.

Brockton, Mass.

HENRY E. GODDARD.

OPEN LETTERS.

THE COURAGE OF THE SOLDIER.

Editor of the New-Jerusalem Magazine:—

THE question between us, you will remember, is not as to the propriety or advisability of the publication of the editorial on "Stale Patriotism," nor as to the facts of its subsequent history, nor as to the ethics of the situation. These are matters with which we have now nothing to do. The matter in hand relates exclusively to the specific sentiments expressed in the editorial, and the meaning of the language in which they are couched. You have asserted that the editorial comes down severely on all military life and speaks disrespectfully of the old soldiers. I have denied that it does either. In proof of your assertions you bring forward two sentences excerpted from my editorial. Apparently you think that settles the question beyond dispute.

But let us bring the two sentences to the test of a seaching, dispassionate analysis and make sure that we know just what the language means. Let us take one at a time, and keep inexorably to the point. First:

The courage of the soldier is the lowest, least rational, and most animal of human virtues.

Evidently, then, you know of some virtue that is lower, less rational, or more animal than the courage of the soldier. No doubt other readers of the MAGAZINE besides myself would be glad to learn what it is. Or perhaps you know some reason why the mention of a fundamental fact of military history is to be considered a condemnation of military life *per se*. But as you do not pause to enlighten your readers as to the nature of the fallacy which you think you have detected in the sentence, I am sure you will not think it unreasonable for me to ask to be allowed to point out the truth which I am persuaded is undoubtedly lodged in its terms. I have no hesitation in amplifying the point, for it is one of intrinsic interest to the general reader as well as to the rational student of history and philosophy.

But let us get this sentence as it stands in the editorial :

Not only is it true, as Gibbon has affirmed, that the courage of the soldier is the lowest, the least rational, and the most animal of human virtues, etc.

When I penned the sentence, I was away from home, and Gibbon's epoch-making book was inaccessible. Instead, therefore, of directly quoting his language I had to paraphrase from memory the observation which was one of the fruits of the lifelong study of the first of our really philosophical historians. Hence, I was careful not to misrepresent the author, on the one hand, and, on the other, to make a statement in accordance with doctrine and fact, which would be true whether Gibbon had said it or not. I remembered perfectly well that his thought was that the courage of the soldier was the universal property of mankind, wherever a people had sufficient vitality to make history. Hence I said that the courage of the soldier was the "lowest" of virtues. Then it occurred to me that that might be thought to mean something opprobrious, so I added, the "least rational" of virtues. But lest some hasty and superficial reader might think that that meant the most irrational, I added a further explanation, the "most animal" of virtues. That is to say, the courage of the soldier is that virtue which lies the farthest away from the enlightened and confirmed rational plane, and is most intimately conjoined with the body. Now, here are Gibbon's words :

The courage of a soldier is found to be the cheapest and most common quality of human nature. (*Decline and Fall of the Roman Empire*, Chapter XXVI.)

The historian is exactly right. Bravery is the *conditio sine qua non* of the success of every tribe that holds its own on the lowest levels of barbarism, as it is the stalk on which is grafted the higher qualities of civilization as the expression of man's determination to assert and perfect himself on the natural plane of life. We see this truth standing out in the geological strata of language, as uncovered by comparative philology. Let one illustration suffice. The most warlike of ancient nations described a human being by the generic term *homo*, but when a human being of the male sex was to be described, he was called *vir*, that is, a form of strength, or vigor, or heroism. For when the early ancestors of the Romans began to affirm themselves as a tribe, a male who had not the courage of a soldier was looked down upon as contemptuously as a woman. So universally is courage identified with the essential quality of the male sex, that when the Romans had developed suffi-

ciently to have distinct ideas of abstract qualities, and to call them by name, they summed up all they thought was excellent in the term *vir-tus*, that is male-man-liness. Their sole conception of virtue was that of the common quality of the males — brute force and intrepidity. The woman who imitated men, and became heroic or brutal, was a *vir-ago*. It was a long way in the growth of thought that the Romans travelled before *virtus* meant moral excellence; and it took Christianity to make it mean what *virtue* is with us — the peculiar jewel of the feminine side of human life and the sacred guardian of our homes as the seminaries of heaven. In the long list of qualities exhibited by human nature in the slow evolution of history, will you please put a peg in that virtue which you conceive to be lower, less rational, or more animal than the brutal assertion of masculine strength that constitutes the common earth on which barbarism and a self-regarding civilization alike have been based?

Take another point of view — that of rational psychology. In the very helpful work on “The Soul,” which has been so happily done into English by the Rev. Frank Sewall, Swedenborg gives ample support to Gibbon’s proposition :

There are many kinds of bravery, all of which aim to be regarded as heroic. Common minds think that it is shown only by intrepidity and courage.

Genuine bravery, whatever may be the cause, is never turned into fear.

Genuine bravery is never united to self-love, but is the inseparable companion of the supreme love of many and of society, with which love it increases.

Genuine bravery is most closely united with humility, adoration, fear, and love of Deity.

Intrepidity which is an attribute of fortitude is not acquired, but is inborn. Hence, it appertains to the race and descends to a remote posterity, for the brave beget the brave; it is often a trait belonging naturally to a whole people.

Whatever the mind does of itself is a virtue or a vice, but whatever it does not of itself, but by nature, this is neither a virtue nor a vice until the mind has descended to participate in the act. (*The Soul*, pp. 155–159)

If any one questions whether the courage of the soldier can be turned into fear, let him meditate on the frame of mind of the martial Romans about sun-down on the fatal day of Cannæ. If he doubts that it is compatible with the love of self, let him contemplate the story of Napoleon.

In the wonderful little fragment on “Charity,” we have a sentence which lets in a flood of light when its meaning is grasped :

Before battle he raises his mind to the Lord, and commits his life into his hand ;

and when he has done this, he lets his mind down from its elevation into the body and becomes brave; the thought of the Lord — which he is then unconscious of — remaining still in his mind, above his bravery. (Charity, 107.)

Now, why is it that the soldier, after he has elevated his mind to the Lord, has to descend into his body to become brave? Let us alter the illustration. Suppose that we apply the principle to the man whose function is authorship. In the morning he elevates his mind to the Lord, and then he comes down from his elevation into the body and becomes forceful and felicitous in his use of language. Do we suppose that he gets his knowledge of men and things and his vocabulary on high, and brings them down with him? His literary habits and training and resources have been formed and furnished from without. The good man finds the armory of his use lying in his external mind in the body ready for effective manipulation. Precisely the same is it with the evil man, who though he never lifts his mind to the Lord, may be just as well equipped and may write just as forcefully, felicitously, and usefully. So is it with the courage of the soldier. It is not something brought down from above. Unless it has been destroyed by excessive dissipation or congenital causes, it lies ready to hand in the blood and animal spirit and the lowest plane of the natural mind. And the best and most spiritual of men, if they be called to take up arms, must needs come down into the body to get the courage of the soldier, for they can find it nowhere else.

That Swedenborg still believed that the courage of the soldier, regarded in itself, was merely a natural and inherited quality, is shown in the brief chapter or section on "Charity in the Commander of an Army":

In battle, *if he has not been born otherwise*, he is brave and valiant. (Charity, 105)

This subject, like all others, as Swedenborg says, in order to be rationally understood, must be studied in the light of discrete degrees.

The truth may be still more easily seen, perhaps, if brought out in familiar illustration and comparison. Let us look at the courage of the soldier as exhibited by two English commanders known to every reader of the history of America. One, when he went down into his body in the morning, found ready for his use an exuberance of valor and intrepidity. But he put into it the coarsest sentiments concerning domestic loves, the utmost distrust of his

fellows, the most arrogant self-conceit, and a ruinous contempt for the opinions of his companions in arms. When at last he fell mortally wounded, while he was cursing with every breath and was driving his soldiers with his sword into the open where death was certain, no one, despite that dreadful rout on the Monongahela, could question General Braddock's courage as a soldier. The fair-minded and chaste-worded Parkman calls him "the gallant bull-dog." Another general there was, who, when he went down into his body in the morning, and found the courage of a soldier, put into it the sublimest devotion to duty as duty, the tenderest of family affections, a universal care for all his subordinates, a woman's compassion for his sick and wounded, the frankest consideration for his fellow-officers, the most magnanimous recognition of the merit of plans suggested by his inferiors, a stoical superiority to the limitations and sufferings of his wasted frame, and withal so keen a sensitiveness to what was fine and exalted in literature that in a moment of respite before the crisis, while the boats were dropping silently down the river by the ramparts of Quebec, he could recite to his officers, in calm and reverent tones, the sweet and solemn stanzas of Gray's exquisite elegy. These and a thousand other noble qualities went down into General Wolfe's courage of a soldier, when in the performance of the duties of his office he inhabited it as a house, wore it as a garment, or hurled it as a weapon.

So likewise the courage of the soldier is the same, regarded in itself, in men whose immediate motives are as far apart as heaven and hell. Benedict Arnold, for example, had not one whit less of the mere courage of the soldier than George Washington. Yet so black was his treachery, that it is said that Washington could not hear his name mentioned without a shudder. In the early years of the Revolution no career was more brilliant or brave or substantially successful than Arnold's, although, as John Fiske says, we are apt to forget this side of the story and think of him only as a traitor. The difference between the two intrepid men was, that into the courage of the soldier the one put naturally frank, generous impulses and self-love, and the other put unswerving faith in the principle for which he was fighting and an unblemished consecration to duty.

Look, again, at the history of tribes and nations. The courage of the soldier, regarded in itself, as the effort at self-preservation

(the first law of nations as well as of nature), is a quality that remains very much the same in all ages and under all conditions of mankind. It is not mere intrepidity that makes one nation superior to another. It is, rather, the application of a higher scientific truth, which renders the art of war more effective, or the application of a higher political truth, which renders the resources essential to war more available. Men fought just as bravely before they invented the bow and arrow. At different ages of the world, new inventions revolutionize the art of war and change the balance among the nations. The solid phalanx, the complicated manœuvres of the legion, the mail clad knight, the clumsy arquebus, the musket, the repeating rifle, the thundering artillery, in turn have their day and sweep all before them. Today the nations of Europe are hunting, not for the courage of the soldier, for that is everywhere, but for the man who can make a machine that will throw into antiquity the deadliest of our present engines of annihilation.

Take another point of view. If the courage of the soldier were anything but the lowest, least rational, and most animal of human virtues, it would not be adapted to the specific use that alone excuses war. Swedenborg puts the just motive of war before us very clearly when he says :

He [the commander of an army] does not go to war except for the protection of his country, and thus is not an aggressor but a defender. But afterwards, when war is begun, if so be that aggression is defense, he becomes also an aggressor. (Charity, 105.)

When a murderer or robber intrudes upon the sanctity of the home, and endangers the safety of a man's wife and children and property, what does the man do? The proper thing for him to do is to let all his love and intelligence and force go down into his virile courage, and make emphatic use of his fist and foot in the endeavor to expel the marauder. It is because defense and aggression were impossible without these ultimates, that ancient tribes were wont to cut off the thumbs and great toes of their captives, and that our own Algonquins and Iroquois had the unpleasant habit of biting or tearing off the finger-nails of the unhappy victims of their torture. Here we see clearly the place of military life in relation to the social economy. The army is the fist and foot of the nation, without which it cannot reach down to that foreign injustice and iniquity which seeks to destroy its political and commercial integrity by assaulting it through ultimate or

physical forms of violence. At the same time, the army is totally without significance apart from the heart and lungs and brains of the nation. It is simply the instrument of the social man, as the fist is the instrument of the individual man. Consequently it is no more a condemnation or criticism of military men or the military art *per se*, to place military affairs in their true relation to the whole national economy, and to say that the courage of the soldier is the lowest, the least rational, and the most animal of human virtues, than it is a condemnation of the hand or foot to say that it is not the heart or lungs, or that the fingers and toes are the ultimates of the entire body.

But I must break off this subject before the chapter is half done, while further considerations still crowd upon my mind. The limits allowed will not permit me to touch at this time the other text you have supplied ; but I promise myself the pleasure, with your kind consent, of opening up the subject of the dotage of reminiscence in your next issue.

Peoria, Ill.

S. C. EBY.

ATHANASIA.

THE ship may sink,
 And I may drink
 A hasty death in the bitter sea ;
 But all that I leave
 In the ocean-grave
 Can be slipped and spared, and no loss to me.
 What care I,
 Though fall the sky,
 And the shrivelling earth to a cinder turn ?
 No fires of doom
 Can ever consume
 What never was made nor meant to burn.
 Let go the breath !
 There is no death
 To the living soul, nor loss, nor harm.
 Not of the clod
 Is the life of God ;
 Let it mount, as it will, from form to form.

—Charles Gordon Ames.

DOCTRINAL STUDIES.

THE OBJECTION TO THE WORK ON MARRIAGE LOVE.

ONE never failing characteristic of Divine revelation is its perfection. In order to prove its claim to be Divine a revelation must be free from error or moral taint. It must teach no doctrine which is not essentially true, and it must promulgate no precept which will lead men into sin. We hold these statements to be self-evident, and part of the eternal fitness of things. And such Divine revelation is what the human mind craves. So far as men's natural lives are concerned they can get along well enough with the light of nature and experience, but when it comes to spiritual things they want an infallible guide, one whose teachings will bear the severest test of reason and experience in all the exigencies of life.

It is the boast of the New Church that by her doctrine of the internal sense she has vindicated the Holy Scriptures from long standing reproach on account of seeming discrepancies in the literal sense, on account of scientific anomalies, historic anachronisms, and even immoral teachings seemingly found there. She boldly and safely accepts the written Word as a whole and as Divinely inspired in every particular, in each book, chapter, verse, and word of the original languages; it being seen by her as the literal or natural form of that eternal Word which is forever "settled in Heaven" and teaches the angels there. Hence it is a perfect revelation here.

In seeking to establish this claim on behalf of the Holy Scriptures, the New Church, as a body of believers, has never suspected that there was imperfection in her own revelation, or that there was a joint in her own defensive armor through which the shafts of adverse criticism could pierce, and thus by fatal thrust prove hers to be no Divine revelation at all.

Those who have been brought up from childhood in a knowledge and love of the New-Church Doctrines, especially where that knowledge formed a part of an honored father's admonitions and that love owed its origin to holy maternal influence, have from the

first been taught to look upon them as perfect in their purity, without spot of falsity or blemish of evil tendency ; and all this because they came from the Lord out of heaven. A genuine revelation from Him could be nothing less than perfect.

There are those who claim that Divine revelation is necessarily influenced and outwardly affected by the imperfection of the human instrument by whom it is conveyed to men, and that therefore absolute and flawless perfection, in even the Word of God, when uttered by man, is vain to seek for. Yet this position is hardly tenable when we consider the minute and careful superintendence which the Divine Providence claims to exercise over the affairs of men. Were such supposed outward influence permitted to reach and falsify any single truth of doctrine, or to contaminate any principle of morality set forth as an integral part of what claims to be Divine revelation, our faith in and reverence for the whole would be rudely shaken or else destroyed.

Twice or thrice does the writer of this article remember to have experienced a painful shock, as though the citadel of his faith were somewhat rudely assaulted ; in each case, not that his confidence in the claims and purity of the new revelation was for a moment shaken, but because distrust of the same was expressed by some respected and influential brother in the church.

The first and most conspicuous occasion was the perusal some few years ago of an article in the *New Church Independent* entitled "The Skeleton in the Closet," in which a writer well known and much esteemed in the church openly advocated the idea that some of the doctrines taught in the work on "Conjugal Love" were immoral in their tendency, and that certain permissions of lesser evils granted there were wholly inadmissible within the bounds and scope of the Lord's New Church ; that Swedenborg wrote according to the morals of his day and generation, whose standards of propriety were far below those of the present age, wherefore the writer claimed for himself the right to pass the penknife of condemnation through those and similar passages, regarding them as no proper part of New Church revelation, but blemishes upon it which had crept in by means of the human instrument through whom it was given to the world.*

* This was in substance the purport of the article alluded to and is quoted from memory only, the present writer regretting that he has it not at hand. Were the object of the present article controversial or antagonistic to the sentiments of any one writer, greater accuracy would of course be required.

It is almost needless to say that, to a large majority of New-Church readers, such sentiments coming from such a source seemed surprising, not to say repugnant, and the present writer had supposed that the feeling of disapproval was general, until some time afterwards he heard an esteemed brother in the church speaking of those "horrible things in Conjugal Love," intimating at the same time that there were others besides himself who thought similarly about certain permissions contained in that work.

Subsequently to this the writer received, perhaps through the kindness of the author, an English pamphlet* of New-Church origin in which it is labored to prove that the work on "Conjugal Love" ought not be classed as theological, but is a treatise on morals and one whose teachings are not binding upon the receivers of the new revelation, as are the other works of the church.

These facts would seem to show that a doubt or distrust of this one of the published works of our author is widespread among our own people. This feeling, it may be permitted the present writer to say, he has never for a moment shared, and for what seems to him good and sufficient reasons, and he considers the existence of it so lamentable, and so hurtful to the church at large, that he desires to make public some of those reasons in a way which will be as little offensive as possible in handling a subject so delicate.

The question at issue between those who loyally accept the work on "Conjugal Love" as a whole, and those who do not, may be reduced to very narrow limits. The decision must turn upon the acceptance as true, or the rejection as false, of the plain statement made in No. 450 of that work: "That the love of the sex with some [men] cannot *without hurt* be totally checked from going forth into" act. It is needless here to enter into particulars. The reader is referred to that and subsequent paragraphs for full knowledge of the debated subject. For the sake of that class of persons unfortunately so situated, who yet have souls to save, all the "permissions" objected to are granted, for it is expressly said (No. 459): "But these observations are not intended for those who can check the tide of lust; or for those who can enter into marriage during the season of youth."

How numerous or how few those may be who without serious detriment to mind and body cannot restrain their lust from going

* "The Supremacy of Holy Scripture and Other Papers." By Jonathan Robinson. London: James Spiers. 1892.

forth into act, in those latitudes and with those nationalities where the New Church has as yet found visible existence, we need not now conjecture. There may be few, for argument's sake we might grant that there are none. But when we reflect that the New Church as a dispensation is destined to last forever, and to embrace in its single fold all nations and all the climates of the earth, we are forced to the conclusion that the class alluded to will one day become large, and without these wise laws for the regulation of the lusts of the natural man, what chance will many peoples and races now existing have of being Christianized and saved?

We are expressly informed in the doctrines of the church (T. C. R. 832, 833) that under the Divine Providence the Mahometan religion was permitted to arise and overspread the eastern world, partly because its permissions of polygamy and concubinage were adapted to the genius of those peoples, who were at that time unfit for Christian marriage. In the lower Mahometan heaven we are told the inhabitants live virtuously with several wives. Is the Divine Providence less merciful or less wise today than when Mahometanism was permitted to occupy such a large portion of the earth? Are not men to be led out of evil in the future by the same gentle and compassionate means as in the past?

To illustrate the state of things which exists even now in tropical and nominally Christian countries, I will here quote a passage from that very interesting volume of Prof. and Mrs. Agassiz entitled "*A Journey to Brazil*," which passage as it was written by a lady may without offence be transcribed here :

In the course of our conversation I was reminded of a social feature which strikes us as the more extraordinary the longer we remain on the Amazons, on account of its generality. Here were people of gentle condition, although of Indian blood, lifted above everything like want, living in comfort, and, as compared with the people about them, with a certain affluence — people from whom therefore, in any other society, you might certainly expect a knowledge of the common rules of morality. Yet when I was introduced to the daughter, and naturally asked something about her father, supposing him to be the absent captain, the mother answered, smiling, quite as a matter of course, "She hasn't any father; she is the daughter of chance." In the same way, when the daughter showed me two children of her own — little fair people, many shades lighter than herself — and I asked whether their father was at the war, like all the rest of the men, she gave me the same answer, "They haven't any father." It is the way the Indian or half-breed women here always speak of their illegitimate children; and though they say it without an intonation of sadness or of blame, apparently as unconscious of any wrong or shame as if they said the father was absent or

dead, it had the same melancholy significance. It seemed to speak of such absolute desertion. So far is this from being an unusual case, that among the common people the opposite seems the exception. Children are frequently quite ignorant of their parentage. They know about their mother, for all the care and responsibility falls upon her, but they have no knowledge of their father, nor does it seem to occur to the woman that she or her children have any claim upon him. ("Journey to Brazil," pp. 266-7.)

Now when we consider that a large part of the population of our earth are, owing mainly to climatic surroundings, morally situated just as are these people on the Amazons, and that in the future, distant perhaps, yet certain to come, it will be the task of the new and true church to take control of and Christianize them, to introduce among them the marriage covenant in all its purity, who shall presume to say that the permissions of lesser evils granted in the work on "Conjugal Love" are unnecessary? Under pressure of such fierce lust in both sexes, such populations, for the salvation of their immortal souls, will need a permissive system whereby may be preserved for all the precious pearl of human life—the love of one man for one woman. And for such, the permissions granted in that matchless treatise we are defending, were doubtless intended.

With this plea we are content to rest our case before the tribunal of all rational minds.

Wilmington, Del.

PHILIP B. CABELL.

"It is believed by many that love towards the neighbor consists in giving to the poor, in assisting the indigent, and in doing good to every one; but charity consists in acting prudently, and to the end that good may result. He who assists a poor or indigent villain does evil to his neighbor through him. . . . Charity extends itself much more widely than to the poor and indigent; for charity consists in doing what is right in every work, and our duty in every office. . . . But he who does such things for the sake of self and the world, does not exercise charity, because he does not love his neighbor, but himself." — *Swedenborg*, "New Jerusalem and Its Heavenly Doctrine," 100, 101.

BOOK NOTICES.

EPIDEMIC MAN AND HIS VISITATIONS. By J. J. GARTH WILKINSON. London: James Speirs. 1893. pp. 128.

THOUGH this last treatise by Dr. Wilkinson is much briefer than others which have come from him, it shows in vigor of style no abatement of his mental power. He strikes a heavy blow at anything which he deems unworthy of his approval, but shows also his sympathetic side toward all that he finds good. His point of view here is that of the spiritual scientist who deplores the fact that ordinary science ignores spiritual realities which have a bearing on disease and other human conditions. He pleads against materialistic dogmatism in human relations. His subjects are "Causes of Epidemics," "How They are Received," "Reminiscences," "Sanitation," "Correspondence and Effects of Sin," "Spheres as containing the Force of the Will," "Charms," "Bacilli on the Brain and of the Brain," "Parasitic Growths," "Medicine," "Medical Ways," "Ethnogeny," "Prehistoric America," "Prehistoric Religions," "Nations and Peoples." He subjoins extracts from Swedenborg. The occasion of the treatise is the cholera, to which, in former years, the author has given much attention.

To his point of view, of course, the whole field of medical thought presents itself very differently from the popular way, and his intensity may only provoke the ridicule of a class of physicians, but no one can ignore the considerations which he advances. For instance, as to infection, he declares :

The way of propagation of Asiatic cholera and Russian influenza is first by the induction of the state of those populations in which these diseases smite, upon the next most susceptible parts of our common humanity; and that susceptibility is the ground in which contagion or infection or morbid and morbid commerce is received. The disease may be brought also by individual travellers, but the thunder cloud is at the other end, and the weak population attracts the lightning which but for its susceptibility would never strike.

Following out his ideas he condemns hospitals and gives many grounds for doing so. He pleads that patients be left at home in

proper isolation and not conveyed to hospitals where morbid conditions accumulate till death is certain :

I do not see that the hospitals have a single leg of use to stand upon. They have centipedes of pretexts, charitable, scientific; but in cure of disease, or diminution of death, they play no part. Their agency is destruction, bodily, mental, and social.

Perhaps this sweeping accusation of hospitals, true as it is in a degree, shows a certain inflexibility of mind which amounts to a defect. We note this in his remarks about America, which has been selfish enough in its foreign policy of late to merit severe reproof from foreigners, yet two general elections have shown a disposition prevalent throughout the country to change the policy. Yet Dr. Wilkinson writes of America :

Its people are already gifted beyond the most of the old nations with sharp sight. It is full of Christian light. Its government sins against that light and its God more definitely and defiantly than other peoples. The good Americans will not chide me. I love so many among their people, and owe them so much, and hope and pray that they may some day be citizens of a great commonwealth, whether republic or empire, whose best men are at the top. At present I feel and know that the United States is the greatest enemy that my country has on earth, and that, practically and *ex animo*, it avowedly hates all nations but itself.

The writer had the pleasure of spending an hour in Dr. Wilkinson's beautiful home the past summer, and found with regret that the feelings above expressed were so fixed in his mind that they were likely to remain in any event. It is not strange that a mind so affected towards America should use the severest language of Gladstone.

Readers will find not a single dull sentence in the book, and will discern in what is said more directly as to medical matters the power and the judgment of a man who has observed carefully and who in his extreme old age has a large store of experiences to draw from.

A PERPLEXED PHILOSOPHER. By HENRY GEORGE. New York : C. L. Webster & Co. 1892. pp. 319. \$1.00.

MR. GEORGE further describes his book as "An Examination of Mr. Herbert Spencer's various Utterances on the Land Question, with some Incidental reference to His Synthetic Philosophy." It is a very clever book, and as interesting as a bit of practical philosophy highly flavored with personal criticism is apt to be. Mr. George arraigns Mr. Spencer for moral tergiversation on the land

question, and he handles him without gloves. He begins with a mischievous exaltation of the synthetic philosophy, with the exaggerated opinions in its favor of men who rather recklessly have commended what we have heard always mentioned with very little respect. But of course it suits Mr. George to lead forth his victim richly decorated. Extracts from "*Social Statics*," the first book of Spencer, are given in full. It is there shown that in 1850 he condemned private ownership of land in the strongest terms. This book, however, attracted no notice in England and soon went out of print there. In this country it was welcomed, reprinted, stereotyped, and kept in the market. When Mr. George published his "*Progress and Poverty*," in 1879, he simply enlarged upon the view presented by Mr. Spencer in 1850. The excitement which resulted from the general reading of Mr. George's book led to the use of his forerunner's name, and in 1889 an intelligent delegation of workingmen waited upon Mr. John Morley, M. P., with an address in which they joined the names of Spencer and George. This aroused the English public; and Mr. Spencer, by various lame efforts, sought to break the force of what he had said. In this he secured the contempt of various critics, but the approval of the landlords. This attempted retreat of Mr. Spencer led to various published apologies till, in 1892, he issued "*Justice*," with the announcement that it was a substitute for "*Social Statics*." In this book, as Mr. George easily points out, he is confused and misleading, keeping the old premises, but drawing a contradictory conclusion. He claims that he at first overlooked one point, the amount of money paid in poor rates by the landlords to the landless, and he calculates that this offsets the forcible acquisition by a few of large tracts which necessitates the landlessness of many others. The practical conclusion of Mr. Spencer was in 1850 revolution; in 1892, it is slumber.

We cannot give the bright remarks and short strokes which Mr. George makes here with much skill. We can only say that if the establishment of the Single-Tax theory rested upon the discomfiture of Mr. Spencer, that theory would henceforth stand unchallenged. Of course it will be seen that the effect of this critique is simply to bring obloquy upon the "synthetic philosophy" with its atheistic materialism and its lack of principle both moral and logical. Mr. George has at least got glory by this keenly satirical book and does something thereby to win attention to the more positive side of his political economy.

HISTORY OF THE PETER STREET SOCIETY, MANCHESTER. By FRANCIS SMITH. London: James Speirs. 1892. pp. 79.

THE history of our movement in Manchester, England, is a very interesting and suggestive one. The beginning was with the good rector of St. John's, the Rev. John Clowes, and he openly preached the doctrines and taught them in his neighborhood. But some of those who received them found the creeds and rites too much like Saul's armor, and they decided to go out and organize for the worship of the Lord in His Humanity. They were a numerous and active company and dedicated their new house of worship, August 11, 1793. It was the second erected by our people, being preceded only by Birmingham, which had dedicated its building two years earlier. Under the homely name of the Peter Street Society the work went on in this building, and in additions made from time to time, until the year 1888. During this time the society had had several ministers, among whom Messrs. Smithson and Hyde were conspicuous. An excellent day-school was established in 1828, and was conducted for no less than forty-eight years by one master, whose daughter managed a school for girls, but in 1880 the Manchester School Board assumed them. In 1888, on account of the growth of the city, the people found themselves living remote from their church and they took the wise course of selling their property, dividing the proceeds, and forming two new societies, each of which proceeded to build for itself a modern house of worship and to procure an earnest minister. This orderly development of the movement would solve the problem which other large cities present, and it is the easy and satisfactory solution.

Mr. Smith has given us a clear and careful account of events of more than local importance.

LEAFLETS FOR LENT. Boston: Lee & Shepard. 1893.

THIS volume of broad pages and large type was made up by Mrs. Laura Tilden Greene, by the use of selections from the Scriptures and from the manuscripts of the Rev. W. P. Tilden, an honored Unitarian minister of Boston, now deceased. Each day in Lent has its two pages, the one for the Divine the other for the human utterance, the two always in touch as to purport. Such a publication cannot fail to be of general use. Mr. Tilden's word about Lent was:

Do we take delight in approaching to God? Are we not too much absorbed

in things that perish in the using? Have we not some weak points that need strengthening? some vulnerable places in the wall of character, where the tempter has made a breach before, and will again, if we are not on our guard? Do we all live as we believe? I know one who does not, and who would keep Lent with you, in the hope that it may help him in coming a little nearer to living as he believes, all the year round. So this Lent shall be to us not a season of darkness but of Light, of getting and giving Light; and instead of sackcloth and ashes, let us put on the Garments of Praise.

OPAL RAYS OF THOUGHT. By EORIA. Chicago: S. D. Childs & Co. 1892.

OUR poetic friend in Chicago has issued a very pretty year book by drawing for a month each upon Longfellow, Shakespeare, Ruskin, Whittier, Dante, Lowell, the Bible, Browning, Homer, Carlyle, Milton, and Emerson.

Der Regenbogen. The Rev. W. H. Schliffer, of No. 83 S. 2d St. Brooklyn, N. Y., is publishing at twenty-five cents a year, a very neat, four-page German monthly, called *Der Regenbogen* ("The Rainbow"). He does not make it a mere local paper for his society, but makes its contents of a general and spiritual character. As a quiet messenger of the new truths and announcement of their source it seems likely to do much good.

The Sower, our Sunday-School paper published at No. 17 East Van Buren Street, Chicago, maintains its excellence. It is what we have been wanting for a long time, with its explanation of the lesson, its pictures and good reading, and its low price brings it within the reach of all. But each school should subscribe by the quantity.

"DIVINE mercy is pure mercy towards the whole human race to save it; and it is likewise continual with every man, and in no case recedes from any one, so that every one is saved who can be saved. But no one can be saved except by Divine means, which means are revealed by the Lord in the Word. Divine means are what are called Divine truths; these teach how man ought to live that he may be saved; by those truths the Lord leads man to heaven, and by them implants in him the life of heaven. . . . So far as man abstains from evil, so far the Lord out of pure mercy leads him by Divine means, and this from infancy to the end of his life in the world, and afterwards to eternity."—*Swedenborg*, "Heaven and Hell," 522.

THE NEW CHURCH.

RUDOLPH LEONARD TAFEL.

THE removal to the higher life on the ninth day of January, 1893, of the Rev. R. L. Tafel, Ph. D., was an event which had been for some months expected, yet it came at last as a severe stroke. He had filled a place peculiarly his own. Altogether more learned than our ministers in general, indefatigable in study and writing, always most frank in the expression of his convictions, he was a leader whom all respected and whom many delighted to follow. He will be longest remembered for the remarkably successful work which he did in obtaining and printing the mass of documents concerning Swedenborg, and he made the three volumes a mine of information. But in editing the photo-lithographed manuscripts and the work on the "Brain," he was not less useful, and his faithful labors as pastor of the Camden Road Society, London, call for the highest commendation. One cannot visit that Society, as we had the pleasure to do in 1887 and 1892, without perceiving the good results of Dr. Tafel's ministry. We had scarcely a minister who was more devoted to his work, and he gave forth the fruit of his labors in numerous volumes showing much study. Not a popular speaker, gifted with magnetic power, like Dr. Bailey, he was a man whose highly intellectual appearance always commanded respect, while the candor of his bold words disarmed hostility, though he might sometimes seem to have formed a hasty conclusion.

His friends on both sides of the Atlantic have felt the deepest sympathy with him in his enforced idleness, and they are thankful for the thought that now he will be able again to exercise his great powers with benefit to his fellowmen.

PHILLIPS BROOKS.

WE heard within an hour, of the decease of Dr. Tafel and of that most eminent of preachers, the Episcopal Bishop of Massachusetts, whose sudden removal has sent a shock throughout the world where his fame has gone in the past twenty years. A man without a taint of sectarianism; a man whom the small shafts of

heresy hunters never provoked to the least reply ; a man whose only creed was the Lord Jesus — he has stood forth in his magnificent manhood, a prophet of the coming time when the Christian Church universal shall open itself to all the influences of heaven. Our people, all people, received his kind greetings with affectionate appreciation. We find it pleasant to think of the two men at once, both faithfully filling their respective spheres, and letting their light shine to the glory of God.

DEVELOPMENT IN ITALY.

THE reports from Italy are to the effect that, by general request of the people of our faith in that kingdom, Signor Scocia will be ordained into the ministry at an early day. This seems a very orderly development. For some years he has given himself to the work of evangelizing, translating the doctrinal works, publishing a periodical, keeping up correspondence with readers, and finally preparing a liturgy well adapted to the public worship of the Lord Jesus Christ as God manifest. Thus he has approached the ministry by the way of performing such uses as the situation required until the need of an ordained minister was clearly seen. We hope and believe that only good will come of such cautious and reverent preparation for the great work before him. Had he begun by taking to himself high titles while no preliminary work was done, so that he was seen to be trying to reap where he had not sown, general distrust would be felt toward the Italian movement. But he has taken precisely the opposite course to that which has been unwisely attempted elsewhere, and has most modestly and thoroughly attended to the work most needed from time to time, reaching forward to no other result than a slowly increasing usefulness and recognition, if the Lord should bless his work.

Very few mistakes will be made and very little interference with the ways of the Divine Providence will take place, when a man seeks thus to be led rather than to lead, and we wish that the example which Signor Scocia has set, and which had been set before in several cases, might become the well recognized rule of evangelistic work in new countries.

A FRIENDLY REPROOF.

THE Rev. Julius H. Ward, an Episcopalian, wrote in the *Boston Herald* as follows of our issue for December last :

It would be a great comfort to the people who read this MAGAZINE if its con-

tributors would move out of the narrow spiritual world in which they habitually live. They are men of ability and are capable of saying a great many good things, but they are so thoroughly overawed by the genius of their spiritual leader, that they subordinate their gifts to the extent that they fill up a good part of this MAGAZINE every month with stuff which has no meaning or value to anybody in this world or the next. We speak in this condemnatory way because there are always two or three articles in each number which have value and interest. One of these is "The Review of the Year 1892." In this there is a recognition of diverse forces that shows some insight into current life, and Professor Wright's kindly notice of Dr. Thomas' recent volume on "The Leaders of Thought in the Modern Church" is written with breadth and appreciation. In the comments on "The Religious World" there are some notable extracts from the opinions of thinking men in this vicinity. This MAGAZINE is always welcome, but we could wish that its excellent editor would make it, as he is well able to, ten times better. It is too narrow and doctrinaire in its discussion of nearly every religious movement, and does not begin to exercise the influence either in or out of the denomination that it ought to have.

Of course we must occupy our own field, whether critics are satisfied or not, and we must print studies of the deeper meaning of Scripture, whether men will hear or forbear, but we cheerfully admit that our men are not doing their duty in the matter of thinking out clearly applications of their principles to subjects of present importance, and then expressing themselves forcibly and fearlessly. If a minister does nothing of this he grows dogmatic and uninteresting as a preacher, and if a layman does nothing of this he becomes a mere financier; we want both clergy and laity to take a hint from this criticism and make our monthly issues speak strong words.

It is interesting to notice that Mr. Ward gives a little praise when he finds us in the right path; for he says of the January issue:

This periodical, for a wonder, has a symposium on "Our Neighbor." Rev. T. F. Wright takes up "The City"; Rev. W. H. Hinkley stands for "The Country"; Rev. J. K. Smyth speaks for "The Church"; and Rev. James Reed discusses "The Lord's Kingdom." There is a great deal of good matter in these pages for those who wish to hunt it up and use it, and no attentive student of religious thought can afford to ignore its editorial comments.

OUR COLORED BROTHER.

THE energetic leader of the movement among the colored people of Washington was ordained into the ministry by the Rev. Chauncey Giles on the twenty-second day of January. This took place at Philadelphia and at his residence on account of the feeble state of Mr. Giles's health, but the ordination had been duly authorized

and was expected to be performed in the presence of the Maryland Association. This ordination is an event of great interest, and adds itself to a notable list of Southern developments, embracing Baltimore, Richmond, Savannah, Jacksonville, Galveston, and several other places, while nothing so significant has taken place in the North. There is room for work everywhere in the world, there is no sort of limit to our faith and its adaptability, and we congratulate the Rev. P. C. Louis upon his ordination, and wish him many blessings in the arduous and humble, yet noble work which he has undertaken.

APARTMENTS AT THE EXPOSITION.

AFTER one mistake in making announcement of the arrangements which our energetic brethren and sisters at Chicago are making for the World's Fair, we shrink from the danger of the situation, but there seems to be no risk run, as there is certainly much pleasure felt, in mentioning the apartment house which will be for the use of our people, at moderate charges, provided they apply early by letter to Miss Lily M. Houts, 17 East Van Buren St.

THE SWEDENBORG PUBLISHING ASSOCIATION.

ALTHOUGH its founder and manager has gone on, this organization remains active under the leadership of his daughter, Miss Gertrude Barrett, and makes a fair showing of work done by the literary and pecuniary aid of Dr. John Ellis. Several interesting letters from those who have received the books are published. A biography of Mr. Barrett is to appear soon. The treasurer is Miss G. A. Barrett, Germantown, Penn.

"SINCE the Lord cannot manifest Himself in Person . . . and nevertheless has foretold that He will come and found a New Church which is the New Jerusalem, it follows that He will do this by means of a man who can not only receive the doctrines of this church with the understanding, but can also publish them by the press. That the Lord manifested Himself before me His servant, and sent me to this office . . . I testify in truth: likewise that . . . I have not received anything which pertains to the doctrines of that church from any angel, but from the Lord alone while I have read the Word." — T. C. R. 779.

THE RELIGIOUS WORLD.

* * THE following letters from the late Phillips Brooks may be of interest to readers of the MAGAZINE as showing his thought and feeling with regard to the New Church. The first was written in acknowledgment of a copy which I sent him of my little book entitled "Swedenborg and the New Church." In the second he makes a similar acknowledgment of an article in the *North American Review*, "Why am I a New-Churchman?"

JAMES REED.

BOSTON, MASS., April 29, 1880.

It has not been carelessness or ingratitude that has kept me from acknowledging your book before this. But I wanted to read it first, and I have found no time till a few days ago when I went to New York and took it with me. Then I read it all carefully, and I want to tell you how much I enjoyed it.

I am not a New-Churchman in the special meaning which the words have for you, but I hope still that I have some small part and lot, as I certainly have the deepest interest and delight, in the great New Church which one feels moving everywhere under the crust of sects and dogmas in these days, — the New Church which comes down from heaven and not up out of the earth, and whose power of life and unity is love and loyalty to the personal Christ.

I thank you with all my heart for your book, for it has shown me how much there is that is dear to both of us alike, and has helped me, I know, in faith and life.

May God bless you always.

Your old friend,

PHILLIPS BROOKS.

BOSTON, Feb. 25, 1887.

I have just been reading your article in the *North American*, for which I think I am indebted to you and for which I thank you very much. May I tell you how much I am delighted with its clearness and its spirit. Yes, in a true sense we are all New-Churchmen, with new light, new hopes, and new communion with the God in Christ. It gives me great joy, as I read your words, to see how the same things are dear to both of us. May we both coin them more and more.

Sincerely and gratefully,

Your old friend,

PHILLIPS BROOKS.

* * SOME account is given in the *Christian Union* of a young man's interview with Bishop Brooks, and from what he is reported to have said we make certain extracts of marked significance :

Christ was God in man dwelling among men, and showing men what life might be — not what it might be to one great soul here and there, but what it might be to all men. And the atonement — why, the atonement is here with us ! There is no need of questioning the atonement when we see it all around us. Everywhere we see man made at one with God, and why question about a thing we have with us and see ? The fact is before us that there is an atonement, and how foolish it is to doubt its reality, even though we may not understand its deepest mystery ! Man has always believed that he was made in the image of God, and has always desired to see God the Father, and what more natural than that God should show himself to the world in Christ, the Divine man, "God with us" ? And how that life has filled the world with new life and brought men face to face with God ! There is the atonement. Oh, if men would only look at these things naturally ! If they would only see the simplicity of it all ! God the Father showing the world what the Divine life was like through Christ, and bringing all men into the life of God, which is their home.

What the Church needs today is strong preachers ; young men who should be saying their best while between thirty and forty. I find many earnest workers in my churches, but I cannot think of a single young man who is a strong preacher. It is a shame, and should not be so. Strong preaching is the thing most needed. Everything else should be secondary. Just so soon as the liturgical element, etc. begins to receive most attention, the preaching part of the service grows weaker. One of the things I hope this generation will bring forth is young men who shall be preachers, men filled with a message and proclaiming it with power.

These are great days you are entering upon ; days which will witness great changes in all things. They will be better days than any yet seen. Life will have fuller and richer meaning to the coming generation than it has ever had before. Greater works will be done. Many differences of belief will be set aside. We are in the dawn of a day in which the feeling of a common brotherhood among men will grow stronger and stronger, and when all Christians shall kneel together as common children of the one God.

* * BISHOP GOODSSELL has recently printed in the *Methodist Review* a calm, kindly, but incisive paper on the tendency of the churches. Among many suggestive remarks are these :

It is my belief that all the denominations, imported or original, on American soil, are surely undergoing transformation and assimilation, and that those which are incapable of either have no long or valuable life.

One of the compelling forces is the influence of our free institutions in encouraging and facilitating the business, social, and philanthropic intercourse of believers of diverse faiths. Opportunities are not few when the Roman hierarchy, for instance, must make concessions to the national importance of the representatives of those great Protestant Churches, of which their most kindly description is found in Cardinal Gibbons's designation, "Our separated brethren." Thus at the recent celebration of the opening of the Columbian Exposition one Cardinal

and an Archbishop of the Roman obedience spoke, while a bishop of our own Church offered the prayer. Such a fact could hardly be visible in any country possessing a religious establishment.

I note the manifest tendency toward a greater participation on the part of the people in the exercise of public worship. Against all protests, fears, and hysterics the ritual in some form has come to stay. In our own, in every non-ritualistic Church, the opportunities of participation in the service have multiplied until we have reached here and there the other extreme, and have made a good, strong sermon almost impossible, except one has a Niagara current of forceful speech. Responsive readings, chants, trisagions, processions are abundantly known in Methodist and other Churches. There is a distinct tendency toward unity in and around the Anglican prayer book. This tendency, which is observed with delight by all Anglicans, does not mean all they think. If it means more consideration for a liturgy and for liturgical Churches it means also less preëminence for them in liturgical particulars, and less resort to them for release from the crudities of extemporaneous worship. The preacher who reaches the masses must paint pictures. The scenic and the formal have a certain place in public worship. It was our own theologian, Richard Watson, who maintained that the best service is a mixed service, combining freedom and liturgy. Accustomed to a ritual for all the special services of the Church, and having various rituals in many Churches, developed from the fancy and ingenuity of pastors and Sunday school superintendents, often bringing Scripture to interpretations unnatural and strange by inapt and hurried hands, it is no wonder that some, even in our own communion, begin to ask whether liberty shall not be given to churches who prefer it to use the prayer book of the days of Asbury.

* * IN the *Fortnightly Review*, Prof. A. W. Momerie has said of Christianity :

The most remarkable instance of corruption is that which has occurred in the case of Christianity. Christ and "Christianity" are wide as the poles asunder. What is now called Christianity has for its foundation pre-Christian paganism, and for its superstructure post-Christian metaphysics. The latter is for the most part unintelligible ; and it would be harmless enough, if we were not expected to say that we "believed" it. Jesus invented no formulæ, He made no definitions ; but now we are taught that "whosoever will be saved must hold the Catholic Faith." That is bad enough ; but the revival of the pagan doctrine of sacrifice is worse ; and we find it taught most explicitly in all the churches of Western Christendom. Our own Articles say "that Christ died to reconcile the Father." Luther put it thus : "God's anger against the sinner was so fierce, that it could only be appeased by the blood of His Son." The Westminster Confession speaks of Christ's death as a "bargain." The Council of Trent maintained that "Christ appeased the wrath of God." In its simple form of propitiation by blood, the orthodox Atonement is as vile as anything to be found in heathendom ; but the addition of the doctrine of predestination makes it infinitely viler still. The two together constitute the most savage superstition which has ever existed in the world. The God of Orthodoxy is the very wickedest being which it is possible for the human mind to conceive.

Will the religion of the future be called Christianity? No; if by Christianity be meant the Christianity of Christendom. Yes; if by Christianity be meant the Christianity of Christ. And in thus associating the name of the Nazarene with the religion of the future, we do not ignore, much less condemn, the religious performers who preceded and followed Him. We only meant that their work is comprehended and completed in His. He was greater than some of the prophets by reason of His Theism; greater than any — Gautama alone excepted — in the charm of his personality; greater than all on account of His plan of salvation — the attainment of righteousness through love. He was the creator *par excellence* of the religion that will never die. Alas! He has lain buried for centuries in the tomb of theology; but His resurrection is at hand.

And what of the church? Well, she will live if she become in reality what now she is but nominally — the Church of Christ. At present she represents the religions of the past, and she is essentially anti-Christian in the importance she attaches to "belief." The fact is "the world" has become more Christian than the church. The church must get rid of what she now regards as fundamental. She must take a fresh start from Christ. She must be born again. To go back to the simple Christianity of Christ would be to get rid at once of all her corruption. Then true worship would begin — the worship of a Deity who is only good; while in every worshipper would be enkindled an enthusiasm for righteousness, a passionate resolve to "work together with God" for the elevation and amelioration of the race.

* * IN the *Hartford Seminary Record*, Rev. J. H. Hobbs expresses the reaction against dogmatics which have been so prominent in recent trials for heresy:

While the minister should be a diligent student, friendly to research, and an attentive auditor of current discussion, yet he needs to be thoughtfully and prayerfully discriminating, because I suppose we are ever to remember that criticism is busy mainly with non-essentials, and that experience has proved that religious discussion is quite often the promoter of religious dissension. Much of criticism and controversy seems but an utter waste of precious opportunity, for most often it is *not* Christianity, or any essential part of it, but an individual's idea that is the spur of research or the point of factional debate. There are burning questions today, that will leave but a handful of ashes for tomorrow. There is a great deal of loose modern thought that is little less than modern thoughtlessness.

The obligation of employment in the King's service renders necessary thoughtful, patient, and prayerful sifting of offered results, whether historical, chronological, philological, philosophical, or doctrinal.

But the question has a yet wider reach, wherein our ministerial obligation is paramount. I refer to its not indirect connection with the chiefest business of the Christian minister. His vocation is definite — to win souls. We are not ordained religious explorers, mental athletes, or nimble disputants. We call our religion Christo-centric. That may mean zero or *everything*. But surely it must mean that Christ, the Son of God, is the moral centre of everything essential unto life eternal. It must mean that the Christian herald should be a living director of thought toward, and a riveter of faith upon, Him who once hung upon Calvary's

central cross. It is a profanation of a high and holy calling to absorb one's powers in the discussion of abstractions when souls are perishing.

The supreme demand of the hour is for men who can preach "Christ and Him crucified," rather than a discussed and disputed confession. We need to chalk the line very clear this side the nebulous. We need not be apologetes — we can be Apostles.

* * WE lately received a request from the *Sacred Heart Review* (Catholic) for an exchange and were glad to comply. We find the *Review*, which is published weekly, an energetic publication which means to be abreast of the times. Our readers will be interested in the following account of the Pope's method of work, which seems to be like that of fallible men in general :

When Pope Leo XIII. decides to prepare an important letter, such as his encyclical on Labor, he reads all the books upon the subject, and after reflection makes notes on large sheets of foolscap paper. These he makes as short as possible, since he uses the pen with difficulty. From these notes he writes out his first draft of the letter on small slips of paper, carefully numbered, and kept in a drawer of which the Pope keeps the key.

Afterwards he dictates this article to one of his secretaries, who writes it out in full in Italian, and the Pope corrects it. This is done over and over until he finds it quite to his mind, and it is then translated with equal care into Latin.

* * THE *Christian Union* is in favor of good reading :

It may be too late to reform ministers who have already contracted the habit of the "churchly" utterance, but what are our theological seminaries about? Do they pay no attention to the style of their students' delivery? It is all very fine to have solid ammunition and perfect powder to drive the shot, but arms of precision in this day need also the rifle-bore of barrel exactly adapted to send the missile to its aim, or they are worthless — except for professional noise and parade firing. It has been said that Episcopal ministers are instructed to deliver the prayers, lessons, etc., in a steady and uninterpretative tone, so as not to read into them their own conceptions, but leave the holy words to make their own impressions. This may not be true; but, if it be, why do they allow their ministers to deliver sermons, interpreting texts of Scripture and enforcing their own conceptions of Holy Writ in that way?

No; if public worship is to consist in vague, sensuous impressions from churchly architecture, rich dyed windows, rolling music, and flowing vestments alone, the sentiment of traditional devotion can be conveyed as well by intoned Latin as by droned-out English. But if a Brooks, a Newton, a Hall, a Huntington, a Potter, find within the pale of ecclesiasticism ample scope and verge enough for scholarship, manly vigor, and Christian common sense driven home to the hearts of their hearers with apt and forceful variety, surely the men who stand outside the bonds and the aids of ritual, and who must depend chiefly on interior devotion and intellection for their effects, have every reason and every encouragement for suiting the vocal action to the word in every utterance.

"Like breeds like;" and dull tones make dull hearers.